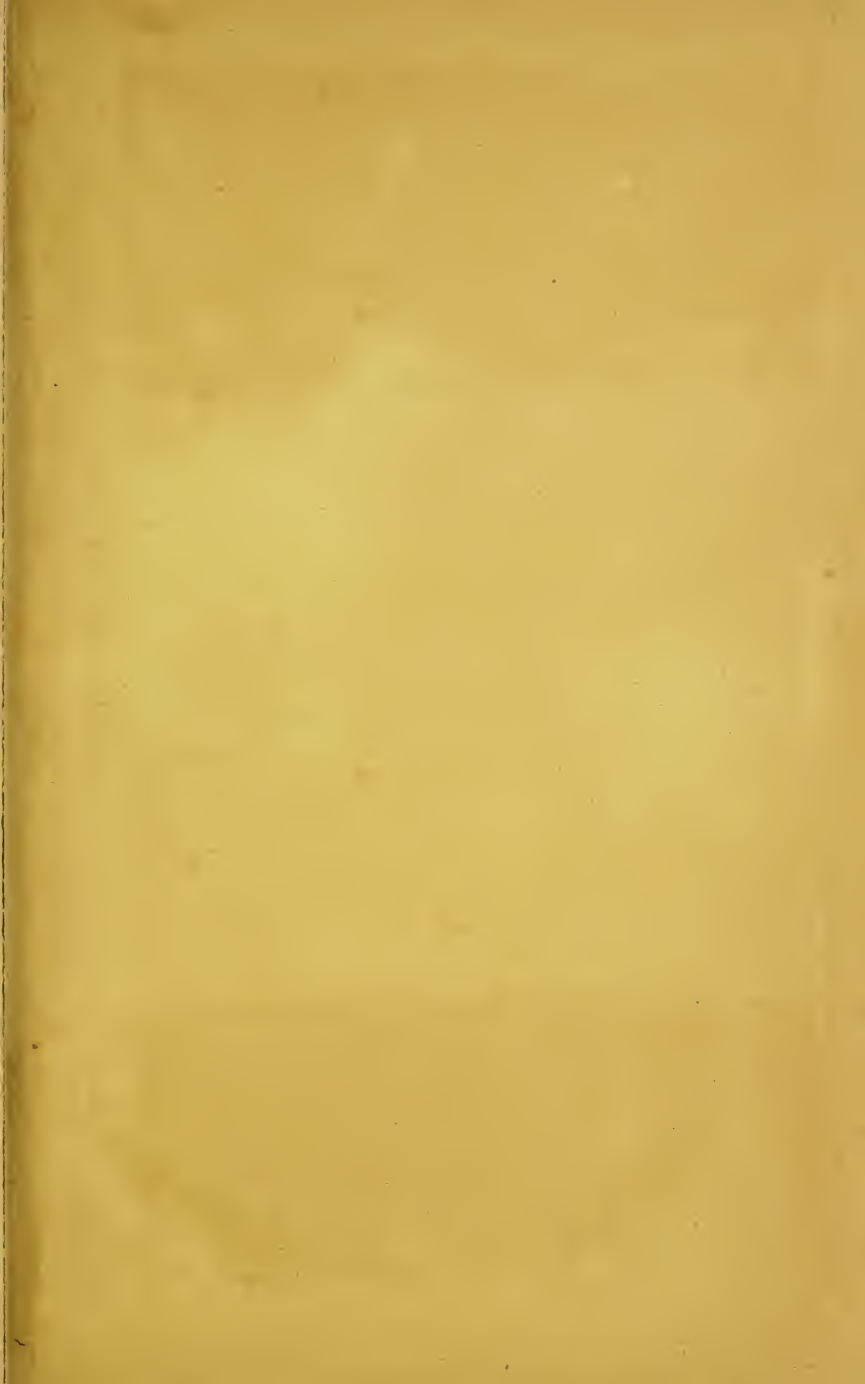



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BAPTISM:

ITS

MODE, SUBJECTS AND DESIGN;

ALSO,

Its Relation to the Lord's Supper.

AN ORAL DISCUSSION

BETWEEN

REV. JOHN E. MASSEY, BAPTIST,

AND

REV. J. D. COULLING, METHODIST,

HELD AT SHILOH, NEAR IVY DEPOT, ALBEMARLE CO., VA.,

From the 10th to the 14th of July, 1860.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

New-York :

SHELDON & COMPANY, PUBLISHERS,

No. 115 NASSAU STREET.

1861.





CORRESPONDENCE.

NORTH GARDEN, ALBEMARLE CO., VA., }
October 26, 1859. }

ELDER J. D. COULLING:

Dear Sir—Several persons who heard your sermons on *Baptism*, delivered at Mount Moriah a few days past, have informed me that you publicly expressed your willingness to discuss the points of difference between the Churches to which you and I respectively belong, upon the subject of Christian Baptism, with a Baptist minister.

In compliance with the wish of many friends, who have heard you preach upon the subject at the above-named and *various other places*, and hoping that the cause of truth will be advanced by a public interchange of our views upon the subject, in a kind, courteous, and Christian manner, I avail myself of the first opportunity, since I heard of your proposal, to apprise you of my willingness to meet you in discussion at such time and place as may be agreed upon by us, as soon as the terms of discussion and the points to be discussed shall have been settled.

Please inform me, at your earliest convenience, whether I shall have the pleasure of meeting you in discussion; and, if so, state the regulations by which you propose that we shall be governed.

Any propositions that will facilitate the settlement of preliminaries, will be kindly received and considered.

It is due that I inform you, that, upon hearing of your proposal, I publicly announced my willingness to discuss with you.

Respectfully and fraternally,

JOHN E. MASSEY.

CHARLOTTESVILLE, November 1, 1859.

ELDER JOHN E. MASSEY :

Dear Sir—Yours of the 26th ult. was received the 28th, about an hour before I started for an appointment in the valley of Virginia. I returned this morning and hasten to reply.

You say that several persons who heard my sermons on Baptism, informed you that I *publicly* expressed a willingness to discuss, &c., and again you speak of a discussion as *my* "proposal," &c. This information seems to have made the impression on your mind that I have, with the air and spirit of a *knight-errant*, thrown down the gauntlet, and am ready for a tilt at any one who dares to take up the glove. If I have, at any time, or in any place, publicly or privately, challenged controversy on this subject, I am not aware of it. I cannot recall anything that I said in the pulpit at Mount Moriah, which could have made such an impression as was received by your informers. I have appealed to two intelligent gentlemen who heard me the first day, and they cannot recall anything which made such an impression on their minds, and one of them (not a member of any church) recalled a remark, which confirms me in the opinion that I have been misunderstood and therefore *unintentionally* misrepresented. The position, I think, I occupy on this subject, is simply this: I have been, at sundry times, requested by some of the members of my own Church to present the views of the Church on the points of difference between us and immersionists, and I have done so, plainly and emphatically, but I think courteously, toward those from whom I differ. I have never intended to assail immersionists, unless the statement of their positions and arguments, and an attempt to meet them, can be regarded an assault.

You must allow me to say, that I cannot consent to be held responsible for all the misapprehensions of persons who hear my discourses upon this subject.

Having attempted to disabuse your mind of a mistake, which, I think, places me in a false attitude before you, and which, doubtless, suggested the proposal contained in your note, I will now say, that if you choose to renew the proposal, without reference to what you have been informed about my willingness to discuss the

subject, I will then consider the matter and decide that simple and unembarrassed proposition.

Very respectfully and fraternally,
 JAS. D. COULLING.

NORTH GARDEN, Nov. 12, 1859.

ELDER JAS. D. COULLING :

Dear Sir—Absence from home prevented my receiving your favor of the first instant, until several days after its date, and then hearing that you would be in North Garden to-morrow, I deferred answering it till now.

I can but feel a little disappointed at the contents of your letter. You say, "If I have, at any time, or in any place, publicly or privately, challenged controversy on this subject [Baptism,] I am not aware of it. I cannot recall anything I said in the pulpit at Mount Moriah, which could have made such an impression as was received by your informers." If you will examine my note, you will, perhaps, discover that you have misconstrued my language. I did not say you had "challenged controversy," but that you, according to my informers, "expressed your willingness to discuss," &c., and that this "willingness" was expressed "publicly."

Perhaps you can recall something which transpired after you left the pulpit, which justified the impression received by my informers. If you cannot, they have fallen into a most egregious mistake. They not only understood you to "express your willingness to discuss," &c., but to name some of the conditions upon which you would engage in discussion.

It is proper to state, that nothing which I have heard has made the impression upon my mind that "you expressed your willingness to discuss," in any unkind spirit or manner; nor do I take the slightest exception to your preaching upon Baptism at any time or place you choose. I not only admit the *right*, but believe it the *duty* of every Ambassador of Christ to proclaim freely and fully the doctrines of the Church he represents.

You say, in conclusion, "If you choose to renew the proposal, without reference to what you have been informed about my willingness to discuss the subject, I will then consider the matter, and decide that simple and unembarrassed proposition."

I could not, with propriety, under the circumstances, address you again without so far referring to the past. Having thus explained the past, I now waive all further reference to it for the present, and inform you that I am not only willing, but desirous, to discuss with you the points of difference between the Churches to which you and I respectively belong, upon the subject of Christian Baptism.

Several considerations induce me to renew this proposition.

In the first place, though I have not preached a sermon upon the subject of Baptism for more than three years, I consider it obligatory upon us to impart to our hearers all the information we possess upon this, as upon all other Gospel subjects.

In the second place: your having preached not less than *twenty-five* sermons upon the subject, during the present year, if I have been rightly informed, satisfies me that you fully concur with me in this opinion, and that you are well posted upon the subject.

In the next place, I believe correct information will more likely be imparted by a presentation of both sides of the subject at the same time. And, lastly, the high position you occupy in your own Church, and the estimation in which you are held by your own people, not only assure me that you are considered by them as fully able to sustain their cause, but that the discussion would, on your part, at least, be conducted in a *dignified, kind, courteous, and Christian* manner.

I will make no suggestion as to time or place, until I hear your answer to the "simple proposition." If you, however, choose to make any, I shall be glad to receive them.

Hoping to hear from you at your earliest convenience, I remain,

Very respectfully and fraternally,

JOHN E. MASSEY.

CHARLOTTESVILLE, Dec. 6, 1859.

ELDER JOHN E. MASSEY:

My Dear Sir—Yours of the 12th ult. was received about dark on the day before I started to the late Session of my Conference, in Lynchburg.

While there I was unceasingly engaged; and since my return my time has been closely occupied with duties imposed on me as

the Secretary of the Conference. I am thus particular to assure you that my silence was unavoidable, and not intended to be disrespectful.

I accede to your proposition "to discuss with you the points of difference between the Churches to which you and I respectively belong, upon the subject of Christian Baptism." I shall be much obliged to you, if you will state, distinctly, the issues you propose to make, that I may be prepared to meet you on equal ground. You are aware of the advantage one may have by raising *new* issues on the spur of the occasion. Please be definite and distinct in stating your points.

As to the place of meeting, I *propose* that the discussion take place at Mount Shiloh, near Ivy Depot, on the Central Railroad. I name this place because it is convenient to us both, and about equidistant from Mount Moriah and Mount Ed, therefore easy of access to the members of both Churches.

As to the time: I can meet you any Tuesday, Wednesday, and Thursday, after the 25th of January, 1860.

As to the terms of discussion, if I understand what you mean, you have happily expressed all I desire. You propose that the discussion be "in a kind, courteous, and Christian manner." This covers all the ground that we can occupy consistently with the character of gentlemen and Christians.

Yours, very respectfully,

JAS. D. COULLING.

NORTH GARDEN, Dec. 16, 1859.

ELDER JAMES D. COULLING:

Dear Sir—Yours of the 6th inst. was received on the 8th, and would have been answered at once, but for imperative duties which have claimed my whole time since its reception.

Your reasons for not answering my last sooner, are perfectly satisfactory. Our situations being similar—each having to perform a large amount of regular ministerial labor, will require us to exercise mutual forbearance.

I fully agree with you as to the importance of having the issues between us distinctly stated, and will try to comply with your request. I desire to embrace in our discussion the whole ground of

controversy between Baptists and Pedo-Baptists upon Christian Baptism, and, if you will consent, the terms of admission to the Lord's Supper.

I propose this addition because the two subjects are intimately connected—because a right understanding of their mutual relations is of great importance, and because it will enable us to form an equal number of affirmative and negative propositions, so that we can meet on perfectly fair and equal ground.

Hoping this will meet your approbation, I submit the following propositions, and ask your decision upon them. I will try to so state them that either can be the affirmant :

1st. The Subjects of Baptism.

Believers are the only Scriptural subjects of Christian Baptism. I affirm. You deny.

Infants are Scriptural subjects of Christian Baptism. You affirm. I deny.

2d. The Action of Baptism.

The immersion of a proper subject in water, in the name of the Holy Trinity, is the only Apostolic or Christian Baptism. I affirm. You deny.

Sprinkling, or pouring water upon a proper subject, in the name of the Holy Trinity, is Apostolic or Christian Baptism. You affirm. I deny.

3d. The Design of Baptism.

Christian Baptism is designed to show the faith of the subject in the death, burial, and resurrection of Jesus Christ, as the procuring cause of his pardon and salvation. I affirm. You deny.

I must beg you to state your own views of the design of Baptism as the converse of this proposition.

4th. Terms of Admission to the Lord's Supper.

None but those who have received valid Christian Baptism have a Scriptural right to partake of the Lord's Supper. I affirm. You deny.

The Scriptural right to partake of the Lord's Supper is not restricted to those who have received valid Christian Baptism. You affirm. I deny.

I am willing to take the affirmative of either the 1st or 2d, and the 3d or 4th of these propositions, and the negative of the other

two. You can either select from these as they now stand, or propose such changes as you think will better present the true issues between our respective Churches.

I make no objection to the *place* you propose, but as the house cannot possibly accommodate the congregation we may reasonably expect to meet, it will be necessary to defer the discussion until the weather will allow us to meet in the open air. I, therefore, agree that Mount Shiloh, near Ivy Depot, on the Virginia Central Railroad, be the *place*, and propose Tuesday, the 15th of May, 1860, as the *time*.

I submit the following propositions without dwelling upon the reasons for them, as they affect us equally, and seem to me to commend themselves.

Each shall be entitled to occupy forty-five minutes in his opening address upon each proposition, and thirty minutes alternately thereafter until we shall mutually agree to discontinue its discussion. The affirmant having the closing address, but not to introduce new matter in it. Each shall, during the discussion, recognize the other as a Christian brother, and avoid personalities, or unkind remarks. All books introduced shall be free to each. That we unite in employing a *competent and reliable* stenographer, who shall report fairly and fully all that is said by us, subject simply to verbal correction.

That the discussion be published in such form and numbers as shall be agreed upon by us hereafter, at our equal expense—one half of the profits, if any, after paying all expenses, to be appropriated by each of us to such object or objects as we may select.

I also propose that each of us select a man, and these two a third, who shall act as moderators, preserving order, and regulating the time, &c., of speaking. The third man should not be a member of any Church. The other two *may* or *may not* be as you prefer.

I have written hastily and may not have stated clearly all that is necessary. Please supply any omission on my part, and propose whatever else you think desirable to render the discussion both pleasant and profitable.

Very fraternally and respectfully,
JOHN E. MASSEY.

CHARLOTTESVILLE, January 10, 1860.

ELDER JOHN E. MASSEY :

My Dear Sir—Yours of the 16th ult., came duly to hand, and its contents have been maturely considered. Absence from home, in addition to my official duties, has caused a delay longer than I intended or desired. I must throw myself on your forbearance. I have no objection to debate any one of the points you have stated. If any alteration should be made, I would only suggest a different arrangement. The design of Baptism, involving, as it does, its nature, is logically the first in order; then, the mode of its administration; next, the proper subjects; and finally, the effects of Baptism, including the privileges to which it entitles its recipients. But I confess I regard this a very unimportant point, and will freely acquiesce in the arrangement of the subject you have made. Perhaps it is merely a matter of taste, upon which no stress should be laid.

You must permit me to decline assuming the affirmative of either or any of the propositions you state. My reasons for declining are :

1. You have no right to challenge me to a controversy, and then call on me to take the affirmative upon any point.

2. My views of the issues you have presented for discussion are such, that I am not disposed to complain of you, or of your church, for differing from me and my Church, and therefore I decline *raising* any point of debate upon the subject.

3. I have never acted aggressively toward your Church, and I have no intention of doing so. I cannot be induced to assume such a position until my views upon the ordinance of Baptism undergo a change.

4. If there is any advantage in sustaining the affirmative, you are entitled to it; if any disadvantage, you have no right to impose it on me.

5. My position is one of self-defence, and *shall* be purely such. I am perfectly willing to take issue with you (because you desire it) on the following points, you affirming :

1. That "Believers are the only Scriptural subjects of Christian Baptism."

2. That "The immersion of a proper subject in water, in the

name of the Holy Trinity, is the only apostolic or Christian Baptism."

3. That "Christian Baptism is designed to show the faith of the subject, in the death, burial, and resurrection of Jesus Christ, as the procuring cause of his pardon and salvation."

4. That "None but those who have received valid Christian Baptism have a Scriptural right to partake of the Lord's Supper."

We are agreed as to the place of discussion. I am afraid the 16th of May will be too soon, to secure comfort in the open air. The 13th of June, four weeks later, will perhaps be more propitious. I would prefer a longer time than forty-five minutes to discuss each point. But this can be arranged when we meet. I have no objection to the moderators, and will unite with you in their selection. Pardon me for declining to employ a reporter. I hardly think I shall say anything worthy of publication, and I am not in pecuniary circumstances to incur the expense of such a publication.

Very fraternally and respectfully,

JAS. D. COULLING.

NORTH GARDEN, *January 24, 1860.*

ELDER JAS. D. COULLING :

Dear Sir—On my return home, after ten days' absence, I found your favor of the 10th inst., and avail myself of the first opportunity to answer it.

When I received your second letter, I considered it settled that we should have a perfectly fair discussion upon the subject of Christian Baptism. In my last to you, I endeavored to so state the issues between us, that we could clearly understand the points to be discussed, and meet upon perfectly fair and equal ground. Self-respect—respect for the Church to which I belong—the cause in which I am engaged—and for the truth, as it is in Jesus, forbid my seeking an advantage in the arrangements for such a discussion, or even receiving one if offered me.

I *most sincerely* believe that the doctrines of the Baptist denomination, upon the subject of Baptism, are the doctrines of the Bible upon that subject. I accord to you the same conscientious belief with regard to the doctrines of your denomination. Hence, I sup-

posed it fair to conclude that each would earnestly desire that *truth*—*BIBLE truth*—would triumph, let it be on whichsoever side. I solemnly declare such to be *my* wish. I prefer sustaining a thousand defeats, if I am in error, to being victorious over truth, or triumphing by any other means than a fair presentation of it. The questions between us are not questions of our personal skill, or comparative ability in debate. They are questions as to what the Bible teaches upon the issues proposed. How we can meet upon equal ground, and conduct a fair and profitable discussion, while you occupy your present position, I cannot see; and I cannot avoid feeling greatly surprised that you claim such a position. You say your "position is one of self-defence, and *shall* be purely such." *Who*, my dear sir, has assailed you? or intends to assail you?

I hope to discuss with you, if you will meet me fairly (which I confess your last letter causes me to doubt), but I assure you I have no thought of assailing any man, or body of men. The reasons you assign for not taking the affirmative of any proposition, and the manner in which you speak of my challenging you "to controversy," make it necessary for me to refer to the origin of this correspondence, although in my second letter I waived, for the time, all further reference to it, and hoped not to be under the necessity of referring to it again. I have preached more than six years in this county, and have preached, I think, but three sermons upon Baptism in it. To those who heard those sermons, and who hear me Sabbath after Sabbath, I can safely appeal, to defend me against the charge of assailing other denominations, should such a charge be made. You have, I think, been in the county but little more than two years. During this time, you have, I learn, preached not less than twenty-six elaborate sermons upon Baptism, requiring, on some occasions, two days for their delivery. I do not at all *complain* of this, but merely state the fact, by way of explaining our positions. On the second day that you preached upon the subject, at Mount Moriah, you announced, *publicly from the pulpit*, that you were willing to discuss the subject of Baptism with any man, upon fair Christian principles, upon certain conditions. These conditions were, first, no personalities must be used; secondly, you would select a man, the opposite party one,

and these two a third, neither of whom should belong to any church, and that the three should preside as moderators. (I make these statements upon perfectly reliable authority.)

You certainly could not have expected otherwise than that some Baptist minister would be solicited to meet you. That I was selected, I attribute to the simple fact that I was pastor of the two nearest Baptist churches to Mount Moriah. How you can reconcile the position you now occupy, with these facts, I must leave you to explain. If you consider your doctrines defensible, and yourself able to defend them, you surely cannot refuse to meet me upon equal ground, and discuss the issues fairly. If *we* cannot agree upon the propositions to be discussed, and the arrangements for their discussion, I am willing to unite with you in the selection of a committee, to whom the whole shall be submitted, with the single restriction that they shall arrange for us to meet upon equal ground, and have a full and fair discussion of the issues joined.

I prefer the following order :

- 1st. The mode or action.
- 2d. The subjects.
- 3d. The design.
- 4th. The Lord's Supper.

You may select any two, and I will take the others. I cannot *withdraw* my proposition to employ a reporter, but as you present a pecuniary reason for not uniting in employing him, I will remove that objection by assuming the entire pecuniary responsibility, provided you will unite with me in his selection, and will relinquish all claim upon his work after you shall have made such verbal corrections, as proposed in my last.

The place being settled, I adopt your suggestion as to the change of time, and agree to commence the discussion on Tuesday, the 12th of June next. You agree to unite with me in the selection of moderators, but do not say whether they shall be members of any church or not. I hope your next will settle all the points necessary to be settled, to insure such a discussion as was first anticipated.

Hoping to hear from you at an early day, I remain,

Very fraternally and respectfully,

JOHN E. MASSEY.

CHARLOTTESVILLE, Feb. 2, 1860.

ELDER JOHN E. MASSEY :

My Dear Sir — You must have greatly misapprehended my last, or you would never have made such protestations of sincerity, or such professions of loyalty to the doctrines of your Church. I regret that you thought me capable of implying a doubt upon such points. Your remarks on my assertion, that “my position is one of self defence,” is a great waste of sympathy, resulting, also, I think, from a misunderstanding of my language. I would hardly think it worth while to say that I would defend myself from a personal assault, and would doubt the courage or capacity of the man who would trouble a stranger with such an assurance. You will, perhaps, better understand what I meant, before the close of this communication. You say: “How we can meet upon equal grounds,” etc., etc., “I cannot see;” you are “surprised” that I “claim such a position.” Then, after reciting what you regard the facts in the case, you say, “How you can reconcile the position you now occupy with these facts, I must leave you to explain. A very easy matter, I think. What the facts you state have to do with the mode of debate, I cannot see. If you were censured for proposing the discussion, you might seek your vindication in such facts; but I humbly conceive they do not affect the present issue. The facts in the case, which, to my mind, assign us our several positions, you have altogether overlooked. *You proposed* the discussion. *I accepted* the proposition, and requested you to state the issues. *You made* those issues frankly and plainly; but they are severally and collectively a distinct dissent from the usages and doctrines of my Church. They are allegations in which you deny that my church is Scriptural. It is sheer justice to your common sense to assume that you would make no allegations that you could not sustain. But (and I only follow your own example), if you find, upon more mature thought, that you have undertaken more than you can accomplish; if you will let me know which of the issues you most dread, I will assume the affirmative of those points, and thereby relieve you. You can certainly see how anomalous my position must be if I assume the affirmative of any allegation made against me. My position could not have surprised you more than your proposition to me to take the affirmative sur-

prised me. My position is so evidently defensive that you cannot avoid feeling it yourself; and, in your very effort to induce me to change my position, you unintentionally endorse my judgment, by saying, "If you consider your doctrines DEFENSIBLE and yourself able to DEFEND THEM," etc. I might say much more upon this point, but I desist. Let me present another view of the subject. When we appear before an audience upon the issues you propose to debate, what will be the several positions we will occupy? You will stand up, an accredited member and minister of the Church of Christ, endorsed as such by *pedobaptist* standards, and entitled to *all* the privileges of church membership; while I will be denied, by all the standards of Immersionists, any Scriptural title to any of the privileges of church membership, and will stand there to debate issues which not only imply that much, but which, if sustained, will place me without the pale of the Church; and all I can hope to do will be to prove a title to a position conceded to you in advance. If, then, there is any advantage (which is a question of circumstances) in occupying the defensive, will even that place me on a level with you? I concede to you as much sincerity in the view of the subject you have taken as I claim for myself. I have carefully considered all you say in your last. Now, I request you to consider carefully the view I have taken; and if, after you shall have looked upon the subject from both stand-points, you still think that my present position places you in any way at a disadvantage, or that it will be more pleasant to you, I will cheerfully yield my position; and you will please frame, in your own language, the affirmative positions you wish me to sustain, and I will then meet you on your own ground. I not only do not desire an advantage, but I am unwilling to place you in a position the least unpleasant; and, if you desire more, more shall be conceded if possible.

You seem to have been under the impression, when you last wrote, that I implied more than I expressed. I have alluded to some of these impressions in the commencement of this letter. Those who know me best know that I do not often *insinuate*. I generally try to *say* what I mean. I will give you an instance. The only thing I have disliked in our correspondence is your repetition of what you said in your first, and which I *disclaimed*, and

you "*waived*." I had a right to assume that when you waived it, you acted in good faith; and, under that impression, I acceded to your proposal. What shall I now think? That it was a mere *ruse* to get me into a debate—that secured, you now throw off the disguise? Or that, *pressed* for an argument, you thoughtlessly *pressed* into your service a subject you will regret having mentioned, when you think of it? I will trouble you, if you please, for the names of those upon whose "reliable authority" you "make these statements." I have a right to their names.

I do not think it would become me to interfere in any way with the selection of a reporter. If I am allowed to make verbal alterations in that part of the report attributed to me, it will be the only courtesy that I can, with self-respect, *accept*. That whole matter must remain in your hands. I did not say whether the moderators should "be members of any church or not." I did not think it important. My idea was, and still is, that when we reach the place of debate, you can select some gentleman present, and I another; those two, a third. I would prefer that all three should be non-professors, but I am perfectly willing to leave it to your judgment to select all three. You know more about the citizens of the county than I do. I will do anything that will be agreeable. I have omitted the notice of several things in your last, lest my letter should be too much lengthened. I think I have presented the points most important to the subject directly before us, though I have by no means exhausted those points. Allow me to say that I have determined to act upon the Golden Rule: "As ye would that men should do to you, do ye also to them." In this instance I should feel that I compromised my cause, if I resorted to any thing even seemingly unfair.

Very respectfully and fraternally yours,

JAS. D. COULLING.

NORTH GARDEN, Feb. 7, 1860.

ELDER J. D. COULLING :

Dear Sir—I must ask you to excuse me from replying to a portion of your letter of the 2d inst., as my former correspondence, I conceive, explains itself.

I am sorry my last communication contained anything you dis-

like. If, however, I need any justification for that portion of it which is objectionable to you, you have kindly furnished it. You say, in your last, "If you were censured for proposing the discussion, you might seek your vindication in such facts." In yours of the 10th ult., to which my last was a reply, you say, "You have no right to challenge me to controversy, and then call on me to take the affirmative upon any point." If you cannot see that you did the very thing which you concede would justify me in restating the facts which led to this correspondence, I despair of making it obvious to you.

I am sure I need do no more to satisfy you that my waiving, for the time, further reference to what you said at Mount Moriah, and then restating it, when *you*, in my opinion, *made it absolutely necessary for me to do so*, was not "a mere *ruse*," than to ask you calmly to review all that has passed between us: May I not ask, with equal propriety, if your declining to discuss, in your first letter, unless I would renew the proposal without reference to what I had been informed about your willingness to discuss, was "a mere *ruse*" to place you on the defensive, and thus secure you an advantage as the challenged party? I do not say it *was*, but I *do say* the facts in the case lead more readily to this conclusion than to the one you seem to have drawn.

When I first wrote to you, accepting what I understood to be a challenge from you to Baptist ministers generally, I never once thought of my position as merely a defensive one; nor did I, when renewing the proposal, suppose you would consider your position such.

It has been from the first, and still is my desire, that we enter the discussion *on perfectly equal ground in all respects*. In every proposition I have made I have sought so to make it that *each* would be *equally affected by it*. I have requested you more than once to make any proposition you thought desirable, but regret to find that, with the exceptions as to time and place, you have made none.

You say, in your last: "You made the issues frankly and plainly, but they are severally and collectively a distinct dissent from the usages and doctrines of my Church." "You can certainly see how anomalous my position must be if I assume the affirmative of any allegation made against me." I will not attempt a description of

the profound astonishment which these statements and those connected with them produced! Let me re-state the propositions, some of which I expected you to affirm.

1st. Sprinkling, or pouring water upon a proper subject, in the name of the Holy Trinity, is Apostolic or Christian Baptism.

2d. Infants are Scriptural subjects of Christian Baptism.

3d. (Not knowing your views of the design of Baptism, I asked you to form your own proposition on this point.)

4th. The Scriptural right to partake of the Lord's Supper is not restricted to those who have received valid Christian Baptism.

Are these propositions "severally and collectively a distinct dissent from the usages and doctrines of your Church?"

When I offer that you may select any two of these as they are stated, or make such changes in them as will more fully express "the usages and doctrines of your Church," am I asking you to "assume the affirmative of any allegation made against you?" Do these allegations deny that your Church is Scriptural?

The point agreed upon between us is, if I rightly understand, that we discuss, at Mount Shiloh, near Ivy Depot, commencing on Tuesday, the 12th of June next, the points of difference between the Churches to which we respectively belong, upon the mode, subjects, and design of Baptism, and the terms of admission to the Lord's Supper. You can frame your own propositions so as to express "the usages and doctrines of your Church" upon any two of these points, and assume the affirmative of them. I will frame propositions upon the other two expressive of the usages and doctrines of my Church, and assume the affirmative of them; each communicating his propositions to the other. If any advantage attaches to either affirmative or negative, each will in turn enjoy it. If any disadvantage, each will suffer it equally. These points once settled, each will understand both his own and his competitor's position, and can properly address himself to the work. If you will state your propositions in your next, I will at once state mine, and we shall be able to bring all the arrangements to a close.

My reason for wishing you to unite with me in the selection of a reporter is, that he may be entirely acceptable to *you* as well as to me.

I cheerfully give you the names of those upon whose authority

I stated what you said at Mount Moriah: Col. John Jones, Major Wm. H. Jones, and Mr. Joshua W. Abell of my Church, and Mr. Granville Owens of yours. Some of these have informed me that they can give many more names if necessary.

I agree that the moderators shall all be non-professors, and will notify you of the one I select as soon as I make a selection. I, of course, shall select *but one*. Hoping to receive a definite decision, upon the points submitted, at your earliest convenience,

I remain, very respectfully and fraternally,

JOHN E. MASSEY.

CHARLOTTESVILLE, Feb. 17, 1860.

ELDER JOHN E. MASSEY:

Dear Sir—Yours of the 7th was duly received. It will be better perhaps, to cease all debate upon unimportant preliminaries, and keep only to the main object; I will, therefore, proceed at once to comply with the request contained in your last. On the 12th of June, Providence permitting, I will meet you at Mount Shiloh, and debate with you the points of difference between our respective Churches, and will then and there try to maintain the following propositions, viz.:

1st. Sprinkling or pouring water upon a proper subject, in the name of the Holy Trinity, is as valid and Scriptural Baptism as immersion is.

2d. The Scriptural right to partake of the Lord's Supper is not restricted to those who have received Christian Baptism.

I have thus done *precisely* what you requested me to do; if I have misunderstood you I will cheerfully be corrected. I am determined to interpose no difficulty in the way of our discussion; I will comply with any reasonable request you may make.

Will you not consent that each shall occupy one hour and a half in his opening address instead of three quarters of an hour? I have called your attention to this point before. This is the only point I care about, and I do not make this a *sine qua non*. I have not yet selected a moderator, and I really do not know whom to select.

Fraternally yours,

JAS. D. COULLING.

NORTH GARDEN, *March 19, 1860.*

ELDER J. D. COULLING :

Dear Sir—Yours of the 17th ult. was duly received, but, as no necessity for an immediate reply existed, I concluded not to write until I could give you the name of the gentleman I desired to act as moderator.

Dr. John R. Woods has kindly consented to act as one of the moderators, and will unite with the one you select, in choosing a third.

No obstacle seems now to exist, to a fair, and I hope, profitable discussion.

We are not entirely agreed, as to the time we shall occupy in our opening addresses upon each proposition. I think an hour long enough, but will readily yield my preference, if longer time be thought best. If it meet your approbation, I am willing to submit the time of speaking, and the rules governing the discussion, &c. (not affecting the propositions to be discussed, they being now settled), to the three moderators: or I will call at your residence, or wherever you may suggest, with a friend, and unite with you in framing such rules as we may mutually agree upon. Please let me know which mode you prefer.

The propositions you affirm, occupying the first and last points in the order of debate, I will be the affirmant of the 2d and 3d, as follows :

2d. Believers are the only Scriptural subjects of Apostolic or Christian Baptism. 3d. Christian Baptism is designed to show the faith of the subject in the death, burial, and resurrection of Jesus Christ, as the procuring cause of his pardon and salvation. You can notify the public of our expected discussion, in such a manner as you deem proper, and, unless you object, I shall, in a short time, take the same liberty.

Very respectfully and fraternally,
JOHN E. MASSEY.

CHARLOTTESVILLE, *April 10, 1860.*

ELDER JOHN E. MASSEY :

Dear Sir—Yours of the 17th ult. came to hand in due time. Absence from home, and other circumstances have prevented an

earlier reply. I am sorry that I have not yet been able to select a moderator. I have spoken to a friend, to find one for me. He told me the other day, that he had not yet succeeded. You suggest several ways of completing preliminaries. I would greatly prefer a personal interview. It would afford us an opportunity of becoming acquainted with each other. I would not know you if I were to meet you. We could then more fully exchange views upon several subjects, and I have no doubt, we would agree perfectly. I shall be at home, Providence permitting, next week, from Tuesday to Friday. If you could make it convenient to spend an afternoon and night at my house, I would be more than pleased. Come, and let us get acquainted with each other. I have no idea that we can settle these arrangements satisfactorily unless we do meet.

From the 20th to the 30th inst., I expect to be in the Valley of Virginia; after that, I shall be at home, every Tuesday, Wednesday, and Thursday, until June. If you should not find it convenient to visit me next week, you may the first of next month.

Very truly and fraternally,

JAS. D. COULLING.

PROPOSITIONS.

1. Sprinkling or pouring water upon a proper subject in the name of the Holy Trinity, is as valid and Scriptural Baptism as immersion is.

Mr. COULLING affirms. Mr. MASSEY denies.

2. Believers are the only Scriptural subjects of Apostolic or Christian Baptism.

Mr. MASSEY affirms. Mr. COULLING denies.

3. Christian Baptism is designed to show the faith of the subject in the death, burial, and resurrection of Jesus Christ, as the procuring cause of his pardon and salvation.

Mr. MASSEY affirms. Mr. COULLING denies.

4. The Scriptural right to partake of the Lord's Supper is not restricted to those who have received Christian Baptism.

Mr. COULLING affirms. Mr. MASSEY denies.

REGULATIONS.

1. Dr. John R. Woods having been chosen by Mr. Massey, John L. Cochran, Esq., by Mr. Coulling, and Col. H. P. Murrell, of Tenn., by Messrs. Woods and Cochran, it is agreed that they shall preside during the discussion to preserve order, regulate the time of speaking, enforce the rules adopted, and keep the debaters to the question under discussion.

2. Each speaker *may occupy one hour and a quarter* in his first address upon each new subject, and half an hour alternately thereafter to its close.

3. On the final negative, no new matter shall be introduced.

4. Five hours shall be occupied in discussion each day, commencing at 10 A. M., and closing at 4 P. M., with a recess from 1 to 2, unless a change is required by unavoidable circumstances.

5. The discussion shall continue from day to day, Sunday excepted, till all the propositions agreed upon shall have been discussed.

6. No proposition shall be discussed more than two days, unless by agreement of parties.

7. Mr. P. Kean shall act as stenographer, Mr. Massey alone being responsible to him for the compensation agreed on for his services; and, therefore, having entire right to the product of his labor.

8. Each debater shall have the right to make any verbal or grammatical changes in the stenographer's report, that shall not alter the state of the argument, or change any fact.

RULES.

1. The parties mutually agree to consider each other as standing on a footing of equality, in respect to the subject in debate. Each shall regard the other as possessing equal talents, knowledge, and desire for truth with himself; and that it is possible, therefore, that he may be in the wrong, and his adversary in the right.

2. Personal reflections on an adversary should in no instance be indulged.

3. As truth and not victory is the professed object of controversy, whatever proofs may be adduced on either side, should be examined with fairness and candor ; and any attempt to answer an adversary by arts of sophistry, or to lessen the force of his reasoning by wit, cavilling, or ridicule, is a violation of the rules of honorable controversy.

INTRODUCTION .

On Tuesday, the 12th of June, 1860, the parties met in a beautiful grove near Woodville (Ivy Depot), in the presence of a large audience, and John L. Cochran, Esq., introduced the speakers in a chaste, brief address, and read the preceding propositions, regulations, and rules of order, which had been agreed upon. Rev. A. B. Brown, pastor of the Baptist Church, Charlottesville, then offered an appropriate and earnest appeal to the Throne of Grace, for the illumination and guidance of both speakers and hearers.

Rev. Mr. Coulling then opened the discussion upon the first proposition, which was continued for three days, and conducted in a most amiable spirit and manner ; but owing to the failure of the reporter to discharge his duty, the first address of each speaker was all that was taken down stenographically of the three days' discussion. (This has not been written out.)

On the third day, Mr. Coulling announced that he could not continue the discussion longer at that time, but agreed to resume it on the 10th of July. Upon resuming the discussion, Dr. Meriwether Anderson acted as Moderator in the place of Col. H. P. Murrel, who was absent. During the following days the speakers were governed more by convenience in making an equal division of time, than by fixed regulations ; sometimes speaking a half or three quarters of an hour, &c.

Services were introduced by a very appropriate prayer, by Rev. Mr. Judkins, "stationed minister" of the Methodist Church of Charlottesville.

The second proposition was read by one of the moderators, and Rev. Mr. Massey opened the discussion. His address, and all

the after addresses being reported by Mr. Wm. Blair Lord, of New-York City, as follows.

(Mr. Cochran being absent on the third day, Dr. Anderson acted as Mr. Coulling's moderator, and Mr. David Hansborough as umpire.)



DEBATE ON BAPTISM.

THE SUBJECTS OF BAPTISM.

First Day's Discussion.

TUESDAY, July 10, 1860.

MR. MASSEY'S OPENING ADDRESS.

MESSRS. MODERATORS, LADIES, AND GENTLEMEN: I rise before you with profound gratitude to a kind Heavenly Father, for honoring me with another opportunity of addressing you upon a part of that great scheme of redemption unfolded to us in the gospel of His Son; and humbly trust in Him for that preparation of both heart and mind which will enable me rightly to present His truth.

The proposition to be discussed to-day, and which I affirm, is this: "*Believers are the only Scriptural subjects of Apostolic or Christian Baptism.*"

The first interview between our Creator and our first parents, after their fall from their primeval estate, was made memorable by the promise that "the seed of the woman should bruise the serpent's head." In this promise, God disclosed his purpose to destroy the evil, malevolent influence of Satan; to redeem man from his lost and ruined condition, and to establish Messiah's Kingdom upon the ruins of Satan's demolished throne, *through one born of woman.* As time rolled on, and the period when this promise should be fulfilled drew

nearer, he renewed it in still plainer language. To Abraham he said: "In thy seed shall all the families of the earth be blessed." Narrowing still the line through which the promised Messiah should appear, old Jacob, looking forward, through prophetic vision, to the future destiny of the tribe of Judah, declared, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come." The *auspices* under which this promised Messiah should appear, were disclosed through Daniel, to Nebuchadnezzar, in the assurance that three kingdoms should arise, after the one over which he presided, and that "in the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people." The *time when* this promise should be accomplished, was declared to Daniel in his vision of the "seventy weeks" that were to be accomplished "from the going forth of the commandment to restore and to build Jerusalem," until the "Prince Messiah be cut off." Before the last sun of these seventy weeks had sought his hiding-place beyond the western horizon, a voice was heard crying in the wilderness, "Prepare ye the way of the Lord; make straight in the desert a highway for our God."

Of this harbinger of Jesus Christ, John the Baptist, it was declared that he was "sent from God," that he might prepare the way before the coming Messiah. Hence he exhorted those whom he addressed to *repent*, with the assurance that "the kingdom of heaven was at hand." As it is in the present day, so it was then, some *believed* the testimony of the divinely commissioned servant of God, while others *rejected* that testimony. The

Divine Master had prepared a test by which the reception or rejection of the testimony presented by his servant should be manifested. Jesus Christ himself declares what that test is. He says, in speaking of the baptism of John, "the publicans justified God." How do we know? He adds, "*being baptized with the baptism of John.*" "But the Pharisees and lawyers rejected the counsel of God against themselves." And he gives this evidence of it: "being *not* baptized of him."

Many, mistaking the design of this servant of God, and the instructions which he imparted, entertained the idea that they were entitled to this divine ordinance, because of their natural relationship to him through whom the Messiah had been promised. Being descendants of Abraham, and not understanding that the Messiah required a change of the *heart* and of the *affections*, and a corresponding change of *life*, they came desiring to receive at the hands of John the Baptist, the ordinance of baptism. He reproved them for their folly: "O generation of vipers," said he, "who hath warned you to flee from the wrath to come?" As though he had asked, What *novice* has given you instructions? Who understands so little of the wondrous scheme of redemption himself, that he has instructed you to come asking this ordinance at my hands, without understanding that it requires a change of the affections of the heart, before it can be received? Who has warned or instructed you so *imperfectly*? He exhorts them: "Bring forth, therefore, fruits meet for repentance; and think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham." He

does not only urge upon them to repent of their sins and bring forth fruits meet for repentance, but he assures them that it must be done *speedily*, for now “the axe is laid unto the root of the trees, and every tree which bringeth not forth good fruit is hewn down and cast into the fire.” He informed them that he baptized them *ἐν ὕδατι*—*in water* (when properly rendered); but that Jesus Christ, who was coming after him, should baptize them *ἐν Πνεύματι ἁγίῳ ἃ καὶ πύρρι*, *in the Holy Ghost, and in fire*: his fan—his dividing instrument—was in his hand, and he would thoroughly purge his floor, and gather his wheat—the righteous, or those who should receive the testimony which was given—into his garner—his kingdom; and the chaff—the wicked, or the unbelievers—should be burned in unquenchable fire, referring to their future condition when cast into the “lake that burneth with fire and with brimstone.”

While this servant of God was proclaiming the message with which he was commissioned, that there might be no question with regard to the divine approbation resting upon his act, we find the Messiah himself appearing, that he may receive at the hands of his servant the ordinance which he was administering. And around this lovely scene there hovers the whole Trinity: God the Son submits to this ordinance, and as he emerges out of the liquid grave, his body having been laved with the waves of Jordan, heaven is opened, and God the Father, with an audible voice, declares, “This is my beloved Son, in whom I am well pleased;” while the Holy Spirit, in a bodily shape like a dove, folds her bright wings and rests upon the immaculate Son. Before this harbinger, who had introduced Jesus Christ as

“the Lamb of God, that taketh away the sin of the world,” had closed his ministry, we find this divine Redeemer engaged in a similar work. John was informed that Jesus made more disciples than he did, and that his disciples baptized them. *John and Jesus Christ were performing a similar work.*

That there might be no question with regard to the authority of Jesus Christ to enact those laws which should govern his kingdom, we find him presenting, before a chosen company of witnesses, an unmis-takable evidence, in addition to that already given, that he was the Shiloh who should come. Upon the Mount of Transfiguration, while he was in the presence of Peter, James, and John, there was a display of God’s power, and of his approbation, that left no question in the minds of those who beheld it. Go with me, if you please, to that mount for a moment. Who are the *actors* upon that scene? Here is Moses, who had declared—“A prophet shall the Lord your God raise up unto you, like unto me: him shall ye hear in all things.” *He* is the representative of the *legal* dispensation. Here is Elias, a distinguished prophet, who comes forth to represent the *prophetic* dispensation. Each has had its day: the *law its day*, and *prophecy its day*. They have accomplished the work which God gave them to do, and now come to bear testimony to Jesus Christ, as the long-promised one, who is now the *sole King in Zion*. When the divine light enshrouded those upon that mount, Peter and James and John were overwhelmed by it, and, falling upon their faces, heard a voice from heaven proclaiming—“This is my beloved Son, in whom I am well pleased; hear ye him.” When those disciples arose, expecting, no doubt, to see Moses and Elias, as

they had seen them a few moments before, "they saw *no man, save Jesus only.*" Moses and Elias, having borne their testimony to him, as the one of whom they had spoken and written, have now retired, and left Jesus Christ, the great *gospel* representative, alone to carry forward the great work that they had introduced. This was a fit preparation for the events that were soon to transpire.

Shortly after this, Jesus accomplished in his own person the great work for which he had come into the world. *He died upon the cross.* When he was laid in the tomb, the hopes of his disciples seemed to be buried with him. They *had* hoped "it had been he which should have redeemed Israel." These hopes were now destroyed. But, not being able to hold him, the grave yields up the bright jewel that had occupied it. And now we see this risen Saviour collecting around him the disciples whom he had before instructed, that he might impart to them "the great commission" under which they were to act, and under which all their *successors* are to act, until time shall cease to be. He prefaces this with the assurance that "All power is given unto me in heaven and in earth." There is no *division of this power*; there is no *sharing of this glory*. Moses and the prophets *wrote of me*; they *testified of me*; but *now*, having introduced me, they have retired from view, and *all power is mine.* "Go ye, therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."

If there be strength in unity of diversity, not only is

that strength found in the unity of diversity between the evangelists who record this commission, but the one is a most beautiful commentary upon the other. Mark records it: "Go ye into all the world, and preach the gospel to every creature: he that believeth and is baptized shall be saved; but he that believeth not shall be damned." Matthew tells us "to teach all nations." Mark tells us *how* we are to teach all nations; to wit: by *preaching* "*the gospel to every creature.*" If you will turn to your Greek Testament, you will find, that while in the *English*, the commission, as given by Matthew, has the word *teach* twice used, in the Greek there are two different words thus translated. The word rendered *teach* is μαθητεύσατε; the word rendered *teaching* is διδάσκοντες. While these words are of very similar import, there is, nevertheless, a distinct difference between them. Μαθητεύσατε enjoins the imparting such information as will enable those who receive it to recognize Jesus Christ as their Saviour, and to trust in him. Διδάσκοντες enjoins the imparting all those instructions which are necessary for the guidance of the Christian through future life.

Dr. Adam Clarke, one of the ablest commentators—the *ablest* commentator, I think I may safely say—belonging to the "*Methodist Episcopal Church,*" says, upon the nineteenth verse of the twenty-eighth chapter of Matthew:

"Go ye therefore.] Because I have the authority aforesaid, and can send *whomsoever* I will, to do *whatsoever* I please: teach, μαθητεύσατε, *make disciples of all nations*, bring them to an acquaintance with God, who brought them, and then *baptize them in the name of the*

Father. It is natural to suppose that *adults* were the first subjects of baptism; for, as the gospel was in a peculiar manner sent to the Gentiles, they must hear and receive it, before they could be expected to renounce their old prejudices and idolatries, and come into the bonds of the Christian covenant."

Mr. Barnes, another Pedobaptist writer, says, upon the same passage: "This word properly means *disciple*, or, *make disciples of*, all nations. This was to be done, however, by teaching them, and by administering the rite of baptism." On the commission, as given by Mark, the same author says: "*Faith* and *baptism* are the beginnings of a Christian life: the one the beginning of piety *in the soul*; the other, of its manifestation *before men*, or, of a *profession* of religion."

I have here, also, a commentary upon the New Testament, by Patrick, Lowth, Arnold, Whitby, and Lowman—a bright constellation of Pedobaptist authors. On this passage they say:

"Ver. 19: *Μαθητεύσατε πάντα τὰ ἔθνη: Teach all nations.*] *Μαθητεύειν* here is, 'to preach the gospel to all nations,' and to engage them to believe it, in order to their profession of that faith by baptism; as seems apparent from the parallel commission, Mark xvi. 15. . . . If here it should be said, that I yield too much to the anti-probaptists, by saying, that to be made disciples here is to be taught to believe in Christ, that so they might be his disciples; I desire any one to tell me how the apostles could *μαθητεύειν*, "make a disciple," of a heathen or unbelieving Jew, without being *ηαθηταί*, or "teachers" of them, whether they were not sent to preach to those that could hear, and to teach them to

whom they preached, that 'Jesus was the Christ,' and only to baptize them when they did believe this? This is so absolutely necessary in the nature of the thing, till a Christian Church among the heathens or the Jews was founded, and so expressly said by Justin Martyr to have been the practice in the first ages of the Church, that to deny what is confirmed by such evidence of reason and church history, would be to prejudice a cause which, in my poor judgment, needs not this interpretation of the word *μαθητεύειν*; nor need it be asserted that infants are made disciples, any more than that they are made believers by baptism, but only that they are and ought to be admitted into the Christian Church and kingdom of God, and into the new covenant, by baptism, if they be children of believing parents. Now, against this, I presume it is no objection, that the unbelieving Jews and Gentiles were first to be taught and believe the Christian faith, before they were baptized, and could not be baptized without it, or that infants cannot be taught or believe while they continue such."

Dr. George Campbell, a distinguished Scotch Presbyterian, on page 150, vol. 2, of his "Four Gospels," says:

"There are manifestly three things which our Lord here distinctly enjoins his apostles to execute, with regard to the nations, to wit: *μαθητεύειν, βαπτίζειν, διδάσκειν*: that is, to convert them to the faith, to initiate the converts into the Church by baptism, and to instruct the baptized in all the duties of the Christian life."

I think these authorities are sufficient to show that the view I advanced upon this subject is sustained by the most ample testimony; testimony drawn from high

authority, and that, too, from men who occupy a position, so far as church relation is concerned, similar to that occupied by my opponent upon this occasion. It would not be necessary, if there were no controversy upon this subject, to dwell so long upon an instrument so plain as the commission under which we are acting. But as there *is* controversy about it, we shall dwell more at length upon it.

All men are, by nature, in a state of moral darkness. The light which is to guide them from this world of sin, of sorrow, and of suffering, to the realms of unfading glory, is found in God's revelation of his will to man. Until they *understand* this revelation, it must be apparent to all that they are wholly unprepared to embrace the doctrines contained in it. The idea that men would *believe* a gospel which they had *never heard*, *obey* commands which they had *never understood*, and make a *profession* of that which they had *never embraced*, could only have arisen from a disordered brain. Paul, when addressing the Church at Rome, assured them that "whosoever shall *call* upon the name of the Lord shall be saved." But then he raises a difficulty in their way: "How, then, shall they *call* on him in whom they have not *believed*?" And then another question: "And how shall they *believe* in him of whom they have not *heard*?" And still another: "And how shall they *hear* without a *preacher*?"—"And how shall they *preach*, except they be *sent*?" And, finally, he sums up the whole by declaring that "*faith* cometh by *hearing*, and *hearing* by the *word* of *God*." Man, as a rational creature, at once falls in with the correctness of this theory. He does not expect obedience from those who know not

what they are to obey. And hence there can be no conflict between a rightly-ordered mind and the teaching of this commission: "Go ye, therefore, and teach all nations." That is the first duty to be performed. Teach them—unfold to them so much, at least, of the gospel of Jesus Christ as will enable them to understand that they are by nature sinners against God; that "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" that he requires all those who desire to escape the wrath to come, to *repent of their sins*, and to *receive Jesus Christ* as their only refuge from the ire of God's wrath. Do as Paul did. He declares: "I delivered unto you, first of all, that which I also received, how that Jesus Christ died for our sins, according to the Scriptures; that he was buried, and that he rose again the third day, according to the Scriptures." When you have made known to them these truths; when you have followed Mark's instructions: "Preach the gospel to every creature;" and when they *believe* this testimony, what *evidence* shall they give that they *believe* in the Lord Jesus Christ?—*Be baptized* "into the name of the Father, and of the Son, and of the Holy Ghost." But leave them not, when you have performed this ordinance upon them; but instruct them with regard to the duties of their subsequent life. "Teach them to observe all things whatsoever I have commanded you." If this be not the plain, rational view that any unbiased mind would take of this commission, then, my hearers, I concede that I have wholly misapprehended it.

Now, to show you that others, in addition to those whose authority I have already presented, agree with

me in regard to this, I will read you a passage on the 233d page of a work by Dr. Geo. D. Armstrong, of the Presbyterian Church, one of the most *determined* supporters of infant sprinkling, whose writings I have read. *Determined* as he is to maintain his theory, he yet says, with regard to this commission (of Jesus Christ):

“He is speaking of such, and such only, as he sends his disciples *to preach* his gospel to; the case of infants is in no way referred to in his declaration respecting either faith or baptism. If his disciples are to believe (as the Baptists, in common with ourselves, think they are) that infants are saved without faith, he has taught that doctrine on some other occasion, and he does not recall that teaching here. If his disciples are to believe that infants may properly be baptized without faith, he has taught it on some other occasion, and he does not recall that teaching here. The two cases are precisely similar, and our interpretation of them must stand or fall together.”

I next read from the 176th page of Hibbard upon Baptism. Rev. Freeborn G. Hibbard, of the Genesee Conference, is a minister of high standing in the Methodist Episcopal Church. He says:

“The words of the commission, as given by Matthew, chap. xxviii. 19, 20, run thus: ‘Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you.’ It is well known that our English version does not give a satisfactory view of this passage. The word rendered *teach*, in the nineteenth verse, is alto-

gether a different word in the Greek text from that which is rendered *teach* in verse 20. It should read: "Go ye therefore and *disciple*"—that is to say, *make converts to Christianity* of (μαθητευσατε) all nations, baptizing them,' &c.; '*teaching* (διδασκοντες) them to observe, &c. Here it is to be observed, first, certain *things* are enjoined, viz.: to disciple, to baptize, and to teach; secondly, these things are enjoined in a certain *order*, viz.: the order in which they stand in the divine commission. The apostles were first required to persuade the people to forsake heathenism and Judaism, and embrace Christianity. This being done, the next injunction in order of their commission was, to baptize them. Being thus brought into church relationship with one another, and with a visible relation to Christ, they were to be taught to observe all things whatsoever Christ had commanded."

Here you discover that the view I have presented is sustained by those whose actions upon this subject are wide of what they themselves teach. I may be called upon to explain this remarkable inconsistency—that men who can write and preach so clearly and fluently, should, in the next moment, contradict by their actions what they have been constrained to acknowledge to be the teachings of the word of God. But I leave men who act thus to reconcile their own inconsistencies. You, my hearers, have heard from the respondent, on a former occasion, that while he recognizes a different act as the act enjoined by Jesus Christ to initiate his followers into his visible kingdom, *he will*, nevertheless, if the *weather be pleasant*—"not too cold"—and the water not too *deep*, *immerse* those who may differ with him. He will surely

be a very proper defender of those who can act with such inconsistency as the men to whom I have referred do. I presume he has studied their inconsistencies, and will reconcile, if he *can*, that sort of ethics which justifies a man in *teaching one doctrine, and practising another*.

In a note at the bottom of page 347, vol. 3, of Olshausen's Biblical Commentary—and remember that he is likewise an able *Pedobaptist*; the work is also *edited* and *published* by Pedobaptists—the editor says:

“In the words describing the institution of baptism in Math. xxviii. 19, the connection of *μαθητεύειν*, *disciplining*, with *βαπτίζειν*, *baptizing*, and *διδάσκειν*, *teaching*, appears quite positively to oppose the idea, that the baptism of children entered at first into the view of Christ.”

I think the remarks I have made (with the authority I have presented to show that those remarks are correct), upon the commission under which the servants of God proclaim the gospel of Jesus Christ, are sufficient to satisfy all present that we have formed correct views of that commission. And until their correctness be questioned, I shall proceed with other evidences that *believers* are the *only scriptural subjects* of apostolic or Christian baptism.

It will scarcely be denied by any one that the apostles understood the commission given them by their Master. I presume that no affectionate child ever hung with more eager interest upon the last words of a dying parent, than did these disciples upon the last instructions or directions which they received from their risen and about-ascending Redeemer. And you will notice another

thing, that when they received the commission to "go and preach the gospel to every creature," they were not yet qualified to enter upon the discharge of that duty. They were yet to wait for other preparation—to "tarry at Jerusalem until they should be imbued with power from on high"—until the Holy Ghost should fully qualify them to go forward, not only in the *name*, but in the *spirit* and *power*, of their divine Master. The whole machinery must be brought into active exercise, before the visible kingdom of Jesus Christ be established. The days of the kings of whom Daniel had spoken to Nebuchadnezzar, had now come. A Cæsar sat upon the throne of the "kingdom strong as iron." The *time*, therefore, for setting up the kingdom of Shiloh had fully arrived.

Bear in mind, there is a manifest difference between *restoring*, *repairing*, or *continuing* a kingdom already in existence, and *setting up* a kingdom. If I say to a workman, I want you to *repair* my house—he understands that I wish him to perform some labor upon a house that has already been built. If I say to him, I want you to *put up* a house—he understands that I wish him to build me a *new* edifice. The God of heaven does not say, I will *continue*, I will *restore*, I will *repair* a kingdom—but, after naming a kingdom that should arise, inferior to the one over which Nebuchadnezzar presided, and then a "third kingdom of brass, that should have rule over all"—beautifully fulfilled when Alexander, having conquered the whole world, wept because there were not other nations that he could conquer; and then a fourth kingdom, "strong as iron"—the Roman empire; "in the days of these kings shall

the God of heaven *set up* a kingdom :” bring into existence a kingdom *never before visible to man*. He had been preparing for it from his first promise given to Adam down to this time ; he continued that preparation until “ the fulness of the time was come.” And then he “ sent forth his Son, made of a woman, made under the law, that he might redeem them that were under the law.” *That time had now come.* “ The law and the prophets were until John.” Mark represents this as “ the beginning of the gospel of Jesus Christ.” The whole machinery of this kingdom was brought into active exercise on the day of Pentecost. The divine power which had been promised descended, and under his mighty influence the apostles began to preach that glorious gospel committed to their charge. What do they behold, as they preach their first sermon under the commission ? Their hearers “ were pricked in their heart,” and cried out, “ Men and brethren, what shall we do ?” Peter, who acted as spokesman on that occasion, exhorted them to “ Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins ; and ye shall receive the gift of the Holy Ghost ; for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.” What was the result of this preaching ? “ They that gladly received his word were baptized ?” They that gave evidence that they rejoiced in the assurance made by Peter of God’s willingness to extend to them pardon and salvation, evinced their hearty reception of it by being buried with him in baptism.

Olshausen, vol. 3, page 209, in his remarks upon this passage, says : “ With this repentance baptism is then

connected, which necessarily presupposes faith, because it requires an acknowledgment of Christ as the Messiah."

Barnes says, upon the same passage: "*They that gladly received.*] The word rendered *gladly* means *freely, cheerfully, joyfully*. It implies that they did it without compulsion and with joy. Religion is not compulsion. They who become Christians, do it cheerfully, and do it, rejoicing in the *privilege* of becoming reconciled to God through Jesus Christ." "*Were baptized.*] That is, those who professed a readiness to embrace the offers of salvation. The narrative plainly implies that this was done the same day. Their conversion was instantaneous. The demand upon them was, to yield themselves at once to God. And their profession was made, and the ordinance which sealed their profession administered without delay."

I feel constrained to believe that the most skeptical man upon the doctrine of believer's baptism, will not be able to convince any of this audience that the *first* administration of that ordinance by the apostles, after they had received their commission from their divine Master, favored any other than believer's baptism in the slightest degree. Lowth and his coadjutors paraphrase the 38th and 39th verses thus: "Then Peter said unto them, Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of (your) sins (*which by this baptism will be washed away*, xxii. 16), and (*then*) ye (*also*) shall receive the gift of the Holy Ghost, for the promise (*of him mentioned*, Joel xii. 28) is (*made*) unto you and your children, and (*not to them only, but also*) to all that are afar off: (*that is to say, the Gen-*

tiles :) *even (to)* as many as the Lord our God shall call." In his comments on these verses, he says: "Thirdly, these words will not prove a right of infants to receive baptism. The promise mentioned here being that only of the Holy Ghost, mentioned in verses 16-18, and so relating only to the times of the miraculous effusion of the Holy Ghost, and to those persons who by age were made capable of these extraordinary gifts."

The next case of baptism to which I call your attention is recorded in the eighth chapter of the Acts of the Apostles, 12th and 13th verses: "When they *believed* Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized." *Who* were baptized? The evangelist is here very particular in telling who were baptized; and we would suppose that here, at least, if there was any place authorizing the baptism of infants, we should find it. Does it say, They were baptized, men, women, and *children*? By no means. But, "when they *believed* Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both *men and women*." I certainly need not say anything in explanation of that.

In the thirty-seventh verse of the same chapter, we find Philip using this language to the eunuch who desired to be baptized of him: "And Philip said, If thou *believest with all thy heart*, thou mayest. And he answered and said, I *believe* that Jesus Christ is the Son of God. And he commanded the chariot to stand still, and they went down into the water, both Philip and the eunuch; and he baptized him." Mr. Barnes says, upon this passage:

“This was then stated to be the proper qualification for making a profession of religion. The terms are, (first,) *faith*: that is, a reception of Jesus as a Saviour; yielding the mind to the proper influences of the truths of redemption (see note, Mark xvi. 16); (second,) there is required not merely the assent of the understanding, but a surrender of *the heart, the will, the affections*, to the truth of the gospel. As these were the proper qualifications then, so they are now. Nothing less is required.”

As he refers to the note on Mark xvi. 16, to explain what he means, I will give you that again :

“*Faith* and *baptism* are the beginnings of the Christian life: the one, the beginning of piety *in the soul*; the other, of its manifestation *before men*, or of a *profession* of religion.”

Patrick, Lowth, &c., say of the baptism of the eunuch:

“Four things are hence observable: (1) that baptism was here performed by a *κατάβασις*, or descent of the baptized person in the water; (2) that upon this faith, that Jesus Christ was the Son of God, and that he died for our sins, which was the thing which Philip preached to the eunuch, adult persons, who before owned one God and the spirit of prophecy, as the eunuch, were received to that baptism, in which they were taught, and by which they were obliged to observe all things that Jesus had commanded; for, though the belief that Jesus was the Christ, the Son of God, was the great article propounded and first preached to every convert, yet the end of baptism being the remission of sins, and the effect of it justification, or the absolution

of the baptized person from his past sins, and this justification and remission of sins being declared to be obtained only through faith in his blood, it is certain that believing in the Lord Jesus must include faith in his meritorious death and passion, or, as the Scripture saith, 'faith in his blood.'"

The next case of baptism to which I call your attention is that of Saul of Tarsus, in Acts ix. 17 and 18.

"And Ananias went his way, and entered into the house: and putting his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose and was baptized."

I think that none will deny that *that* was "*believer's baptism.*" The next you will find in Acts x., from 44th to 48th verses. It is a record of the baptism of Cornelius and his household. And mark you, my hearers, the same course is here pursued in the introduction of the gospel among the Gentiles, that was pursued in the proclamation of it to the Jews in the first sermon preached by the apostles after the reception of their commission. They first preached to them Jesus Christ; and him crucified; and—"While Peter yet spake these words, the Holy Ghost fell on all them which heard the word; and they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues

and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days."

Explanation would be superfluous upon a passage which so clearly explains itself. I will, however, give you one authority, which expresses my views upon it. Olshausen says upon this passage :

"We must suppose, in the case of Cornelius, that regeneration took place before baptism, as, indeed, the baptizing of adults always presupposes faith."

On the 301st page of the same volume, there is this note by the editor :

"He [Olshausen] seems, in general, to regard regeneration as a consequence of baptism; and yet in this paragraph he allows that the inward change of regeneration should at least be begun before the outward rite of baptism takes place."

Although the doctrines of these men, with respect to the design of baptism, were different from those which the view here given seems to justify, yet, in explaining this and other passages, they are bound to acknowledge that they mean what we claim to be their meaning. Again :

"It is plain, too, from his remarks on Lydia, xvi. 15, that he considers the very first inclination of the mind to God as the result of the divine influence. Faith, and a change of heart, then, ought to go before baptism. They are the proper preparation for it; and if they are wanting, baptism will be found altogether unable to produce them. Baptism will never, of itself, regenerate the

soul. The author seems to overlook the distinction between the ordinary and extraordinary influence of the Spirit. There were ordinary influences, such as Lydia experienced, which were absolutely necessary to the very first right feeling, and which, of course, must precede the faith and baptism of adults, and not follow them. But there was also, in primitive times, an extraordinary influence of the Spirit, which displayed itself in a palpable manner, and which was often exhibited after baptism. This extraordinary influence, though following baptism, was not connected with it, our author allows, by any internal necessity, but depended altogether upon the will of God. And much less could the ordinary influence that produced faith, and that, of course, preceded baptism, be itself, in any sense, a consequence of baptism. The regeneration of faith should always go before baptism, and it is in vain to look to baptism for it."

The next case is that of Lydia, recorded in Acts xvi. 13, 14, 15:

"And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down and spake with the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us."

Perhaps the claim, that has been so often asserted, that here is *presumptive* evidence for infant baptism,

may be set up on the present occasion. To show how utterly groundless such a claim is, I refer you, not simply to what I say upon the subject, but I expect to sustain all that I say by proper authority—not quoted simply from memory, and which my opponent has no opportunity of examining and replying to—but from works which I have here before you, about which no question can be raised, and which he has every opportunity of replying to, if he desires it. Dr. Clarke—and I understand that young Methodist preachers are required to study Dr. Clarke as a book of reference upon Bible interpretation, for four years before they are considered fully fledged—Dr. Clarke says :

“*She attended unto the things.*] She believed them and received them as the doctrines of God, and in this faith she was joined by her whole family, and in it they were baptized.”

Olshausen, vol. 3, page 347, 348, says :

“It is highly improbable that the phrase *οικος αυτης*, *her household*, should be understood as including infant children : relatives, servants, grown children, might be baptized along with her, for they would be at once carried away by the youthful power of her new life of faith. There is altogether wanting any conclusive proof-passage for the baptism of children in the age of the apostles, nor can the necessity of it be deduced from the nature of baptism.”—[*Time expired.*]

MR. COULLING'S FIRST REPLY.

Mr. COULLING : The issue between Mr. Massey and myself is simply this : he affirms that believers only are

scriptural subjects of apostolic or Christian baptism. I affirm, in opposition to that, that infants are scriptural subjects of baptism.

In the debate, as far as it has now progressed upon the other side of the question, Mr. Massey has confined himself simply and only to this proposition: believers ought to be baptized. And I suppose that if any person had come into this congregation after the subject for discussion had been read by our mutual friend, Dr. Woods, and had tried to gather what we were to contend about from what Mr. Massey said, the impression would inevitably be made, that I was expected to advance the doctrine that people ought to be baptized without knowing anything upon the face of God's earth about religion; that I intended to come here and teach that every adult person ought to be baptized before they believed in any such thing as religion. That is the sum and substance of everything that he has said. He has advocated a point that no Pedobaptist in the world, who understands anything about the subject, would ever deny. And he has brought Pedobaptist after Pedobaptist up here, and read them as agreeing with him. And yet, marvellous to tell, he is astonished that Pedobaptists *should* agree with him, and affirms most emphatically that there is a conflict between Pedobaptist teaching and conduct. Did you ever hear of a Pedobaptist, since the world was made, baptizing an infidel, or a man who did not believe in Christ?

I wish the gentleman had given himself the trouble to tell us what he meant by *believing*. I suppose, and I gather from quotations that he has made approvingly from the works introduced, and I gather from the tenor

of what he says, that by *believing*, he means that a man must believe in such a way as to be a Christian. And he quotes the case of Cornelius, where the apostle cries out: "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" I suppose he means that they shall become personally interested in Jesus Christ, shall become Christians, before they are fit subjects for baptism. (Turning to Mr. Massey.) Will you tell me if that is your idea of the word *believing*? Tell me that, and it will save me a little trouble: whether or not, by the word *believing*, you mean to convey the idea that before a person is a fit subject for baptism, he shall believe in such a manner that he shall receive Christ in his heart, and therefore be regarded as a fit subject for baptism?

MR. MASSEY: I am a little astonished at the confusion of mind my brother is laboring under; but for this, he certainly would have understood, as all this audience understood, that my position is, that to become a fit subject for Baptism a person must have that faith which enables him to receive Jesus Christ as the promised Saviour, as *his* Saviour; and that that faith must, in every instance, precede baptism.

MR. COULLING: That is all I wanted. Now it is a plain course; we understand each other. He affirms now, that a man before he ought to be baptized must receive the remission of his sins; must be a Christian; must have received Christ. Do you all understand him so? What meaneth this passage of Scripture: "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord," Acts xxii. 16? The sins are

not forgiven there. What means this: "When they heard these sayings, they were pricked in their hearts. And Peter said, Repent, and be baptized for the remission of sins, and ye shall receive the gift of the Holy Ghost"? Now these are two passages of Scripture which, according to Mr. Massey's definition of the word *believe*, are as point-blank against that definition as possible. If he had been less broad in his definition, and had said that a man should understand that he was a sinner, and should assent that Christ had come into the world to forgive men's sins, then, as a penitent, he might be a proper subject for baptism, there would be no doubt of that, even before he had received the evidence in himself of the remission of sins.

Now, there are points in Mr. Massey's discourse that I propose to consider just as I proceed, in an argument of my own. He has said very little, indeed, about the dear little children. He seems to think, that because in the commission it is said: "Go, teach all nations, and baptize them," "He that believeth, and is baptized, shall be saved"—because it is said there, you must believe, all baptisms must conform to that. There is the foundation, he says; there is the beginning; and it is wrong for you to baptize anybody at all that does not believe, because the commission says: "He that believeth, and is baptized, shall be saved." If he had paid a little attention to the original of that text, he would have found that there was not so much strength after all, in that assertion. That which is translated *he that believeth*, is in the aorist participle active; and the force of the aorist tense is past time, completed action.

It does not mean that the individual is believing just at this time, but that the individual has believed at some time, and has been baptized at some time. For the other word rendered *is baptized* is in the aorist passive participle. And then, when the individual has believed, and has been baptized, he shall be saved at the end of life. The passage does not mean to put the believing in the present tense: that is not the idea at all.

Now, in opposition to what he has intimated (not what he has said—for with nine tenths of what he has said I most cordially agree, and so do all the Pedobaptists here—for nobody ever doubted that when an adult person is baptized, he must believe; but now, when he comes here to argue that a question that he has raised is scriptural—how many passages has he quoted [other than those that are self-evidently inapposite] to comment upon, or to get Pedobaptists to comment upon? and he depends more upon their comments than upon the passages themselves). When God established the Church by express enactment, he declared that children should receive the sign and seal of the benefits of that Church, and he has never repealed that enactment. Now, to make that appear (and if I do, all that he has intimated against infant baptism is like throwing darts against a brazen wall), when did God establish his church? I affirm, and I think I can give good reason for the affirmation, that that Church was established with Abraham. There was the commencement of God's Church upon the earth, and I will show you that the Saviour and his apostles so regarded it. If you will turn to the twelfth chapter of Genesis, first, second, and third verses, you will find that thing very plainly stated there:

“ Now the Lord had said unto Abram, Get thee out of the country, and from thy kindred, and from thy father’s house, unto a land that I will show thee : and I will make of thee a great nation, and I will bless thee, and make thy name great ; and thou shalt be a blessing ; and I will bless them that bless thee, and curse him that curseth thee ; and in thee shall all families of the earth be blessed.”

You will find that in the second verse of this chapter one promise is made, and in the third verse there is another promise made. In the second verse God’s promise is : “ I will make of thee a great nation, and I will bless thee, and make thy name great ; and thou shalt be a blessing :” and in the third verse he says : “ I will bless them that bless thee, and curse him that curseth thee ; and in thee shall all families of the earth be blessed.” Now, the promise made in the second verse refers to the temporal blessings that God bestowed upon the children of Israel. And you will find that that covenant was confirmed in the fifteenth chapter of Genesis, verses eight to twenty-one. I wish to read to you what is said in that fifteenth chapter :

“ And he said, Lord God, whereby shall I know that I shall inherit it ? And he said unto him, Take me a heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another ; but the birds divided he not. And when the fowls came down upon the carcasses, Abram drove them away. And when the sun was going down, a deep sleep fell upon Abram : and lo, a horror of great darkness fell

upon him. And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years: and also that nation whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again; for the iniquity of the Amorites is not yet full. And it came to pass that when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp, that passed between these pieces. In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Canaanites, and the Girgashites, and the Jebusites."

Now, at that time, in that place, did God make a covenant, and give to Abram and his seed the promised land? No, no, say some: circumcision was the sign of that covenant. Let us see. In the twelfth chapter, third verse, God says to Abram: "I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." Now, if you will turn to Gen. xvii. 10-12, you will find how that covenant was sealed:

"This is my covenant which you shall keep between me and you, and thy seed after thee: Every man-child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin: and it shall be a

token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man-child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed."

This is God's covenant with Abram, to give him all the blessings of the gospel. Now, that this is so, I wish to call your attention to a few passages of Scripture, to show what was the import of circumcision. What did it mean? what did God mean by it? To give to him the promised land, the very land that he gave him by that covenant, the sealing of which I have just read to you in the fifteenth chapter of Genesis? No. To this end allow me to read to you a few passages that I have marked here. The first I refer to, you will find in Romans iv. 3, 4, 10, 12 :

"For if Abraham were justified by works, he hath whereof to glory, but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. . . . How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision? And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also."

Now, talk about circumcision being the seal of the covenant of temporal privileges, with an inspired writer affirming that. Another passage, in the nineteenth chapter of Exodus, fifth and sixth verses, will throw some light upon this subject :

“Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel.”

“A holy nation.” Does not that look something like spiritual benefits? Again, Numbers xi. 1, 3:

“And when the people complained, it displeased the Lord; and the Lord heard it, and his anger was kindled; and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp. And the people cried unto Moses: and when Moses prayed unto the Lord, the fire was quenched. And he called the name of the place Taberah: because the fire of the Lord burnt among them.”

Why? These were God's people: he had entered into covenant with them. And when they violated that covenant they angered God, and God's anger burned against them. Now, I wish you to compare Psalms lxxviii. 20-23:

“Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people? Therefore the Lord heard this, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel: because they believed not in God, and trusted not in his salvation, though he had commanded the clouds from above, and opened the doors of heaven.”

There is another passage in point-blank proof that this covenant was a covenant looking to the spiritual blessings of the gospel, the very highest spiritual blessings men were capable of enjoying.

In 2d Chronicles xxx. 18, 19, occurs a passage which I think will throw more light upon this subject :

“ For a multitude of the people, even many of Ephraim and Manasseh, Issachar and Zebulon, had not cleansed themselves, yet did they eat the passover otherwise than it was written ; but Hezekiah prayed for them, saying, The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary.”

So that, in the midst of a system of ritual services, yet the preparation of the heart was the thing principally looked to. My good brother admitted this, in his comment upon the severe rebuke that the blessed Saviour administered to the Scribes and Pharisees—that they paid especial attention to the externals of the law. I will not quote other passages from the Old Testament Scriptures. But I thought it was proper that I should show what was the idea in those times about this matter. I will now go over to the eleventh chapter of Romans, where you will find a passage which I think is somewhat to the point. Mark me, I am trying now to ascertain what circumcision is. Is it a seal of temporal or spiritual blessings? I have brought some seven or eight passages to show directly that it referred to the highest spiritual blessings in the world. I now refer to Romans xi. 20, 21 :

“ Well ; because of unbelief they were broken off ; and thou standest by faith. Be not high-minded, but fear : for if God spared not the natural branches, take heed lest he also spare not thee.”

The Jews were broken off, because of unbelief, and

now the Gentiles stood by faith. Therefore, they should not be high-minded, but fear. The Gentiles had gotten into the place of the Jews. In Galatians v 3, is a passage I would call attention to in this connection :

“ For I testify again to every man that is circumcised, that he is a debtor to do the whole law.”

To obey God’s commandments in every respect. Not to inherit the promised land, but is a debtor, and binds himself to obey God’s commands. Now, I will collate the seventh verse of the seventeenth chapter of Genesis, with two other passages of Scripture, that will show, I think, that I am not far from the correct view of this subject :

“ And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant: to be a God unto thee, and to thy seed after thee.”

Now this is the very chapter in which is recorded the covenant made with Abram. Turn now to Acts ii. 39, and what do we find?—

“ For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.”

What promise? The promise recorded in the seventh verse of the seventeenth chapter of Genesis. And in the thirty-eighth verse of the same chapter of Acts, it is recorded that—

“ Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost?”

Why is this blessing bestowed?

“For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.”

What promise? The promise made to Abraham. When fulfilled? Here, on the day of Pentecost, Peter being the judge. Again, this covenant made with Abraham, in the twelfth chapter, third verse of Genesis, and confirmed in the seventeenth chapter, eleventh and twelfth verses, of Genesis, is called the gospel by the inspired writers, and is identified as the same preached by the apostles. This very covenant is called the gospel. I turn now to the third chapter of Acts, twenty-second and twenty-fifth verses inclusive, in confirmation of this:

“For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet shall be destroyed from among the people. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.”

Is not that directly to the point? Does not that prove, beyond refutation, that when God made that covenant with Abraham, it was a covenant of spiritual blessings? and does not Peter identify that with the Gospel dispensation?

“Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.”

In the fulfilment of his covenant this is done. Again, in Romans iv. 2, 3, I think I have some good ground to stand upon :

“For if Abraham were justified by works, he hath whereof to glory, but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness.”

And in the tenth verse of the same chapter I find :

“How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imparted unto them also: and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of faith.”

I think that is very decidedly conclusive to the point to which I quoted it. The sixteenth and seventeenth verses of the same chapter read thus :

“Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all,” [us, Roman Christians,] “(as it is written, I have made thee a father of many nations,) before him who believed, even God who quickeneth the dead, and calleth those things which be not, as though they were.”

Again, in Galatians iii. 7, 8, we have two passages of Scripture very much of the same import:

“ Know ye, therefore, that they which are of faith, the same are the children of Abraham.”

Identifying the Christian here, under the gospel dispensation, with Abraham, in a variety of expressions which cannot be mistaken.

“ And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.”

What! the gospel! Are you not mistaken upon that subject? No: the gospel was preached unto Abraham. What was said? “ In thee shall all nations be blessed.” That is a synopsis, that is an epitome of the gospel. You see, the Scriptures talk very differently from some Pedobaptists even.

Mr. MASSEY: *That they do.*

Mr. COULLING: That they do. In the fourteenth verse of this same chapter, it is said:

“ That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.”

Again, in the sixteenth and seventeenth verses:

“ Now, to Abraham and his seed were the promises made. He saith not, And to seeds, as of many: but as of one, And to thy seed, which is Christ.”

Mark that, “ the law which was 430 years after” (the law given from Mount Sinai), “ cannot disannul, that it should make the promise of none effect.”

So that the law coming in between these different states of the affairs of the Church, does not destroy its

character as a Church, and does not disannul and make the promise of none effect. In the twenty-sixth verse of the same chapter we read :

“ For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.”

Now, does not St. Paul sustain the position with which I started out, as strongly and as positively as if he had anticipated that this issue would be made, and had determined to put a quietus to it forever? So far, I have attempted to show you, that, upon the authority of the Sacred writers, circumcision was given as a seal to a covenant that bound those receiving it to an observance of the law of God, and that secured to the recipients of it the highest spiritual blessings in the world.

According to inspired authority, I have shown you that the benefits of that covenant are identified with the gospel of the Son of God; and that those who are enjoying the benefits of that gospel, are only enjoying the benefits of that covenant that God made with Abraham, at the very time that he introduced children into its benefits, and gave them the seal of their title to it.

Now I come one step farther, and in confirmation of what I have already said, I affirm (and shall prove it, as I have proved the other position) *that our Lord Jesus Christ and his disciples spoke of the Church as already*

existing. My brother says, he did not come to repair or continue an old Church, but to build a new one. Now, if he is wiser than the apostles, and can prove that, we will yield to him. He takes the position, that it is not *scriptural* to baptize children. I am trying to *prove* that it is;—not according to Pedobaptist authorities, but according to the word of God. In Matthew xviii. 15–18, we find :

“Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone : if he shall hear thee, thou hast gained a brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.”

This is the direction given by the blessed Saviour, I suppose, for immediate action.

“And if he shall neglect to hear them, tell it unto the Church ; but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican.”

There is a Church already in existence : “*the Church*.” In farther confirmation of that, turn to Acts vii. 37, 38 :

“This is that Moses which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me : him shall ye hear. This is he that was in the church in the wilderness, with the angel which spake to him in the Mount Sina, and with our fathers ; who received the lively oracles to give unto us.”

Again, in Romans xi., beginning with the seventeenth verse, there is a passage which perhaps will throw some light on this point :

“And if some of the branches be broken off, and thou,

being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee."

Of whom is he speaking? Of the Christians at Rome: not the Jews. I will show you, by his own authority, I think, to whom this is written:

"Paul, a servant of Jesus Christ, called to be an apostle separated unto the gospel of God . . . to all that be in Rome, beloved of God, called to be saints; grace to you, and peace from God our Father, and the Lord Jesus Christ."

Those are the persons to whom he is writing. He says:

"Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well: because of unbelief, they were broken off, and thou standest by faith. Be not high-minded, but fear; for if God spared not the natural branches [the Jews], take heed lest he also spare not thee. Behold, therefore, the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou shalt also be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. For if thou wert cut out of the olive-tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree: how much more shall these, which be the natural branches, be grafted into their own olive-tree?"

Here is the Church of Jesus Christ called the Jews'

“own olive tree.” I think that is right clear : I cannot conceive, for my life, how there can be any dispute or doubt about it. Again, I wish to read you a passage from Acts ii. 47 :

“ Praising God, and having favor with all the people. And the Lord added to the Church daily such as should be saved.”

There is a Church already established, on the day of Pentecost. There it was : there was no council called to establish one ; it was already in existence, for “ the Lord added to the Church daily such as should be saved.” Again, in the gospel of St. Matthew, twenty-first chapter, beginning with the thirty-third verse, there is a passage which struck me, a short time since, as very conclusive upon this subject. The blessed Saviour says :

“ Hear another parable : There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country : and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first : and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir ; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord, therefore, of the vineyard cometh,

what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you [the Jews], and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them."

You see, "spake of them;" and from them the Lord takes the kingdom of God, which he gives to the Gentiles. That is what he promised to do, and the facts of history prove that he did it. I refer you now to Hebrews iii., beginning with the first verse:

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus: who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house. For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

In the very house in which Moses was a servant, Christ was "as a son over his own house." Is it possible for skepticism itself to deny that that covenant made with Abraham was the very covenant that Jesus Christ confirmed and fulfilled on earth: the very covenant, too, that demanded that children should receive the evidence and sign and seal of their title to its benefits and blessings. I refer you also to Hebrews iv., beginning with the first verse:

"Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us [the Jews] was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest; as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world."

And I will call your attention to the whole of the eleventh chapter of Hebrews, made up of little obituary notices, of persons who had died before Jesus Christ came into the world. And there is not a man or woman upon this ground who, if his friend should die, could turn to this eleventh chapter of Hebrews and state of him what Paul says of those, would not feel satisfied that their friend had gone to heaven. One single passage from this eleventh chapter:

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith."

Is not that a commendation, and a commentary, too,

apropos to the position I have taken? And just in perfect accordance with it—not to prove it, for I hold that upon these subjects affirmations do no good; the proof is the thing—I wish to read an extract from the twenty-sixth page of Eusebius' Ecclesiastical History. He was writing about A. D. 425:

“Should any one, beginning from Abraham, and going back to the first man, pronounce those who have had the testimony of righteousness, Christians in fact, though not in name, he would not be far from the truth. For as the name Christian is intended to indicate this very idea, that a man, by the knowledge and doctrine of Christ, is distinguished by modesty and justice, by patience and a virtuous fortitude, and by a profession of piety toward the one and only true and supreme God; all this was not less studiously cultivated by them than by us. . . . Hence you will find also these pious persons honored with the name of Christ, as in the following expression: ‘Touch not my anointed ones [my, Christ’s], and do my prophets no harm.’ Whence we should plainly suppose, that the first and most ancient religion known, that of the pious men that were connected with Abraham, is the very religion lately announced to all in the doctrines of Christ.”

I give you that as the opinion of an ancient and learned writer, living before a controversy of this kind was known upon the face of the earth. If there had been any, my opponent here, with all his books, can show when it occurred.

Now I go on to say, that having shown you by all this testimony from the Scriptures, that when God made the promise to Abraham, “In thee shall all

nations of the earth be blessed," he founded, began what is called either the gospel, or the Church, of God: and I do not care which term you apply to it, for the apostles applied both. There was the beginning, the very foundation of the Church. And at that time God, by positive enactment, required that children should receive the seal and sign of their title to the privileges conferred by this covenant. That I have shown, if there can be such a thing as proving anything, by passages of Scripture, in clear, emphatic language. And now I will go on and say, *that when the Saviour came, he did not* abrogate a single principle laid down in the Church. My good brother—and I am very glad he did it—pointed you, with a great deal of force, to the severe manner in which Christ rebuked the Scribes and Pharisees. And for doing what? Acting in accordance with the principles of the covenants? No: but for not doing so; because they lost the substance in pursuit of the shadow, and forgot the spirit in the form. He called them hypocrites, whited sepulchres, outwardly very beautiful, but inwardly ravenous wolves; a generation of vipers. Why? Because they kept the law of Moses? Because they kept to the old dispensation now passing off? No: but because they had not lived according to it. And if you wish a comment upon the principles of the preceding dispensation, clear, beautiful, grand, read the fifth, sixth, and seventh chapters of Matthew's Gospel, known, the world over, as the Sermon on the Mount, and there you will find a confirmation and commentary upon all that preceded, which establishes, beyond controversy, that Christ came into the world not to destroy, but to fulfil the law, every jot and tittle of it. Some things

he did: he made some alterations in the externals of the Church; he did that either in person, or by his apostles. For instance—and I will not refer to any passage of Scripture to prove it, for I know my friend will deny none but one change—the blessed Redeemer established the Lord's Supper in place of the Passover. Having finished the Passover, he then established his own sacrament: "Eat this bread, drink this wine, until I come again:" laying aside the Passover. You know, that after he rose from the dead, instead of celebrating the seventh day of the week, as the Jews do, the first day of the week was observed in honor of his resurrection. You know, that after he rose from the dead, just before his ascension, he—though not formally, yet in fact—did lay aside the priests and Levites, as ministers of the sanctuary, there being no longer any necessity for them, and he called other men and qualified them by the baptism of his own spirit, to do what? To go and preach the gospel to every nation on the earth. One other change he made, and that is the one my good brother will perhaps deny. But I affirm that he put Baptism in the place of circumcision. I state that simply as a question of fact, not as matter of opinion.

Prior to the coming of the Saviour, if a man wished to be introduced into the Church of God, to come out from heathendom, and professes faith in God, how was he to do it? By being circumcised: there was no other way possible. I suppose nobody will dispute that point. But if a heathen man were to come here now, and my good brother wanted to get him into the Church of God, how would he do it? He would baptize him. Suppose, my hearers, I were to say that the boots and shoes you

wear now had not taken the place of the old sandals : would you believe it ? Or that my coat had not taken the place of the old Roman toga : would you believe it ? No : it is a fact. And if the brother gets up here and says that Baptism has not taken the place of circumcision—

Mr. MASSEY : Do you expect me to prove a negative ? You must prove the affirmative.

Mr. COULLING : I have proved it already. It is a fact standing out upon the face of things. The bare announcement of it is enough to prove it. I have just stated the simple facts ; the inference can be drawn by any one. If I say that two and two are added together, everybody can see that they make four. If circumcision once was the door of entrance into the Church of God ; if it was the only manner in which a man could publicly profess his faith in God, then baptism is now the only way to enter the Church : that is plain. And the brother does not wish people to commune with him until they have been baptized, and in his way, too ; because they are not in the Church, according to his theory.

Now that I am right in all this, I wish to call your attention to one or two passages of Scripture. In Matthew xviii. 19, 20, and Mark xvi. 15, 16, are two passages that my brother has commented upon, and which none of you have forgotten :

“ Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I have commanded you,” &c.

“ Go ye into all the world, and preach the gospel to

every creature. He that believeth and is baptized shall be saved," &c.

There is no doubt about it; the Saviour did establish Baptism. Now if you will turn to Acts xv. 6, 23-29, inclusive, you will find the following:

"And the apostles and elders came together to consider of this matter."

If you wish to know what matter, when you go home turn to the fifteenth chapter of Acts and read it. It does not affect my argument:

"And they wrote letters by them after this manner: The apostles, and elders, and brethren send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia. Forasmuch as we have heard, that certain which went out from us, have troubled you with words, subverting your souls, saying, Ye must be circumcised and keep the law: to whom we gave no such commandment: it seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul: men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent, therefore, Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things: that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well. Fare ye well."

Here is a controversy with reference to circumcision, whether or not the Gentiles should be circumcised. And they tell them in that twenty-ninth verse what they

should do, omitting circumcision, thereby annulling it and repealing it. The Saviour gives Baptism, and the disciples annul circumcision, for it is not needed. I now desire to read you a passage from Philippians iii. 3, &c.:

“For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh: though I might also have confidence in the flesh. If any other man thinketh he hath whereof he might trust in the flesh, I more: circumcised the eighth day,” &c.

He rejects all that, and yet says, “We are of the circumcision, which worship God in the spirit,” &c. That will be explained by reference to Colossians ii. 11:

“In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.”

Now spiritual Baptism is there called distinctly, “the circumcision of Christ.” Christ’s mode of baptizing the people, is Christ’s circumcising the people, is cleansing them. Now, with reference to the objection my good brother urged—(he did not bring it out fully, but he stated it sufficiently, I think, to make an impression)—he says the Saviour did not come to build up an old Church, to repair one, but to set up a new one. His idea was that he came to lay the very foundation of one. And if a Church had commenced the very moment before Christ came into the world, it was not the right Church, merely because it is written, “The kingdom of God is at hand”—the kingdom shall come. Now, we are taught to pray, “Thy kingdom come.” The idea he seeks to impress upon your minds is, that if a kingdom started before that time, it was not the kingdom,

I will only say that the passages of Scripture I have read, the emphatic, unequivocal, plain declarations of the word of God, give a complete denial to all that sort of argument, showing that it will not bear the light of revelation, will not bear the light of the word of God: God says otherwise.

I intended—but if I do, I will probably anticipate a little—to pursue a train of thought, which I will not therefore pursue just at this time in the order in which I had intended to do it. I will endeavor to notice some other things. I will notice an objection just here; and I notice it here merely because it has been already brought forward. You are not to baptize any one at all, unless he be a believer, because the Scriptures say: “Go preach the gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be damned.” Then, if a person is incompetent to believe, he is incompetent to be baptized. Is not that the argument?

If he cannot believe, you have no right to baptize him. That argument is applied to infants. Infants cannot believe, and therefore they have no right to be baptized. Infants cannot be taught; and not being able to be taught, they are not able to believe, and therefore they are not to be baptized. Now, I suppose, if that is a right mode of reasoning upon one clause of this passage, it is upon another. And if infants cannot believe, they cannot be saved. Now, I do not say that is the meaning of the text, for I do not believe it. And if that is his argument, he must get over it himself. This commission is a circle, prescribing everything that we are to do. We are bound up and hemmed up by it.

Very well; if you do not go outside of that circle, if that is the argument, you will consign to everlasting ruin all infants who die in infancy. If infants cannot be baptized because they cannot believe, upon the same principle they are to be damned because they cannot believe. And there are men in the world who have been driven to unbelief by that sort of argument; and others who have held that infants who die are annihilated, because, they say, a good and merciful God could not damn them forever. I have seen that in print. I do not say my brother believes that. I believe he is as much opposed to it as I am. But he cannot come to any other logical conclusion except that, if he argues as he has done.

MR. MASSEY'S SECOND ADDRESS.

Mr. MASSEY: I am very forcibly reminded, by the course pursued by Mr. Coulling, of a story I once heard. A gentleman discovered a man riding backward and forward at a very rapid rate. At last he went to him and inquired the cause of his travelling over that same piece of road so much. "Why," says the man, "I have been travelling a long time, and this is the only trotting-ground I have yet found, and I am determined to enjoy it." Perhaps the gentleman is somewhat like a lawyer who wrote off his speech, just as he seems to have written his, but who found, upon examination of his testimony, that it was all foreign to what he had written. When he commenced his speech, the judge reminded him that he had mistaken the testimony; the lawyer, after an embarrassed pause, replied, "May it

please your honor, it is in my speech, and I *must speak it.*"

Seriously, however, there has been a course pursued here which must strike every one as anomalous, unfair, and not courteous. You remember that, on a former occasion, when the respondent on this proposition had the affirmative, he did not discuss it ten minutes before he said that the proposition he affirmed did not make an issue; and he so changed his position as to place himself on the negative. When I found that that discussion would not be reported and published, I, through courtesy, yielded to what he seemed to look upon as a dire necessity, in order that he might be able to make even a *show* of argument in favor of sprinkling and pouring. Upon the present occasion I am the affirmant. And I trust I may never be under the necessity of saying to an audience like this, that a proposition *of my own framing does not make an issue*, or to show so plainly that I am unable to sustain my own proposition. I have led in this discussion in a manner which, I think, must strike every one as the correct manner for obtaining clear and correct information of the teachings of the word of God upon this subject. But the gentleman, finding that he was unable to follow, has presented a course upon this subject that will cause the report, whenever published, to read very much as though we were addressing two distinct congregations, and having but little, if any, connection between our arguments.

I am glad to find, however, that there seems to be one good reason for the course he pursues. He assures you that he and all Pedobaptists *agree with nine tenths of all that I have said.* Then, nothing *additional* is

needed to sustain what I have *thus far said*. By way of returning the compliment, I must say to him that I *disagree* with about nine tenths of what he has said. Anomalous and unexpected as the course pursued by the gentleman was, in leaving the subject-matter under discussion as presented by the affirmant, I confess I was more surprised at the awkward and clumsy manner in which he introduced his argument. If you had not, by previous information, been apprized of his design, you would not have discovered, until very near the close of his address, what his object was. Instead of presenting the propositions he wished to establish in a clear and lucid manner—in such a manner as “the *sun*,” or even one of “his *satellites*,” might have been expected to present it—there has been a degree of clumsiness, awkwardness, and ambiguity, about his position and arguments, that renders it extremely difficult to produce anything like order out of what he has said; yet I have noted the gentleman closely. I have taken down every reference he has given, and when he shall have completed his argument upon the unity of the covenants; upon circumcision yielding to baptism; and all that pertains to that matter, I pledge you, if it be possible to bring order out of chaos, I will set before you an argument upon this subject that will show you that he is just as wide of the mark as he supposed me to be on a former occasion, when he said I was as far from the subject as the distance between the earth and the sun.

Not intending, therefore, at the present time, to attempt any reply to what he has said, I will proceed to the argument direct, and come up with him when he shall, as I before remarked, have gotten through with his argument.

I was a little disposed to look at the book which my good brother said he read, not as "affirmation," but as "*proof*."

Mr. COULLING: No, sir: not as proof; but simply as giving an expression of the opinion of a wise man, living at an early day. I had plenty of Bible proof without that.

Mr. MASSEY: I *supposed* it was to prove the correctness of *his* opinion, that he introduced this witness; but it seems he only wanted the *witness's opinion*. I find he has called to the stand, as a witness, one whose *opinions* he wishes to give—*opinions, not statements of facts*. This witness does not state facts; he is not brought forward "as proof," but merely to give his *opinions*. I find that this book is "published by T. Mason & G. Lane, for the *Methodist Episcopal Church*." Well, I expect the gentleman finds *opinions* there that agree with his own very well.

Mr. COULLING: Is the book written by a Methodist?

Mr. MASSEY: It is *published by Methodists, for the use of Methodists*.

Mr. COULLING: It is an old history; that is all.

Mr. MASSEY: The gentleman makes one honest confession, as he goes along; that is, that the *Bible* differs very materially from *Pedobaptist authors*. Well, I am glad he made that confession—there will be no necessity for *proof* to establish it. *That is a truth that I endorse. The Bible and Pedobaptists do differ.*

Mr. COULLING: I did not say that the Bible and *all* Pedobaptists differ. I said that the Bible and *some* Pedobaptists [pointing to a book there that the gentleman had quoted from]—that they differed. There is a

great difference between saying that the Bible and Pedobaptists, and the Bible and *some* Pedobaptists, differ.

Mr. MASSEY: I will take the gentleman's explanation. Now, to which book did he refer? I have been presenting his *own Church authorities*—the strongest array of testimony: brought not only from Pedobaptist ranks generally, but from the most able men in the "*Methodist Church*." Now, is the gentleman's explanation designed to throw light upon the subject, or is it an effort to parry the confession he made, and to mislead the judgment of the audience?

But, to return to the direct argument. The next case of baptism to which I will call your attention is found in Acts xvi. 32-34. It is here that we find the account of the baptism of the jailor and his household:

"And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God, with all his house."

Dr. Clarke, one of these "*some Pedobaptists*," says on this passage:

"Verse 31. *Believe on the Lord Jesus.*] Receive the religion of Christ, which we preach, and let thy household also receive it, and ye shall be all placed in the sure way to final salvation."

This is what Paul and Silas taught the jailor and his house. Dr. Clarke continues:

"Verse 32. *And they spake unto him the word of the Lord.*] Thus, by teaching him, and all that were in his house, *the doctrine of the Lord*, they plainly pointed

out to them the way of salvation. And it appears that he and his whole family, who were capable of receiving instructions, embraced this doctrine, and showed the sincerity of their faith by immediately receiving baptism."

Now look, if you please, at the singular remarks made by the gentleman in his commencement. He said that I argued this proposition as though the simple question was, whether adults must exercise faith before they were baptized. I am sure that nothing short of the confusion which the gentleman appears to have been laboring under, prevented him from observing that I started out with the proposition, and have from then till the present time maintained, that *faith* was a *pre-requisite to baptism in every case of its administration under divine authority*. If he wants broader ground than that, I cannot accommodate him. I assert again, that in *every case* where we find baptism administered in the New Testament, we find that *faith* was required as a *pre-requisite*. Let me turn back for a moment to the commission. *Baptism* is a *positive* institution of the gospel, deriving all its authority from him who instituted and enjoined it. It does not arise, as a moral obligation, from certain relationships, or the nature of things. But the duty of the believer to submit to it arises wholly from the fact that Jesus Christ, *the King in Zion*, instituted the ordinance, and *enjoined its observance upon all his followers*.

Again: a command to baptize *believers*, is virtually a *prohibition* to baptize anybody else. Suppose that some of you gentlemen were appointed to act as commissioners of election, and you were to find in the law bestowing the right of suffrage such directions as

these: "Every white male citizen, twenty-one years of age, who has been a resident of the county, city, or election district in which he proposes to vote, for twelve months next preceding the time of offering his vote, shall be entitled to the right of suffrage." Would you not understand that you were forbidden by that language to allow anybody else to vote? Suppose some man comes to you and says: "Sirs, by this restriction you reflect upon my patriotism, or upon my intelligence; I am twenty years and ten months of age, and you certainly do not suppose that the want of two months is a proper reason why I should be debarred from the exercise of this privilege." You point him to your commission, and say to him: "I am acting under *positive* authority; you must inquire of the *legislators* why *they* did not make provision for you; *my duty* is to observe the regulations which they have enacted." Another man says to you: "I am forty-five years old; I have borne arms in my country's defence; I have bared my bosom to the storm; I have *shed my blood*—here are the honorable scars of patriotism which I bear! I have resided in the county for the last eleven months, and do you presume to deny *me* the right of elective franchise?" You would say to him: "I appreciate your valor and your patriotism; I do not question your intelligence; but I am acting under *positive authority*: the law says I shall allow all to vote who are twenty-one years old, and have resided in the county for twelve months preceding the election; I have no right to do either *more* or *less*." *Who would question the correctness of your decision?* Now, why is it that *common* men, men of *ordinary intelligence* in the affairs of life, can understand so plainly, and yet the

would-be-great divines, men who are said to “shed the rays of the sun’s light upon the subjects they discuss,” are so perfectly *befogged* when they come to *inspired writings* that they cannot understand the plainest language?

Jesus Christ had before authorized some of his disciples to “go into the cities, not of the Samaritans, nor in the way of the Gentiles, but rather to the lost sheep of the house of Israel.” But now he gives them the commission to go and teach *all* men, then *baptize* them, and then to teach them all the duties of subsequent life. Is there any ambiguity about this? Not a particle of it. (A good brother before me bows assent, and I know *he* is an ultra Methodist.) I ask you, then, does not the subject, as it is presented before you, commend itself to the understanding of every rational being? And if it were not to serve a purpose—to sustain a theory unsupported by any authority in this commission—by *any authority in the word of God, from alpha to omega*, would there be any controversy about it? The gentleman says, here was a man [Eusebius] who wrote before there was any controversy about this subject. If he wrote before the third century, he did, for there certainly was no controversy about infant baptism before that time, as *no such thing as infant baptism had ever been heard of*. I will show you the *time when*, and the *circumstances under which*, it was introduced. And if the gentleman will only go with me through the subject, I will then go back with him over all the various passages he has quoted, and show him that he has quoted passages that, when rightly understood, will completely overthrow his whole theory.

I am sorry the gentleman has placed me under the necessity of taking back many of the complimentary remarks I made of him at the close of our former discussion. He has read passages of Scripture which, when properly understood, are as diametrically opposite to his views of the subject as the north is to the south.

Now let us see what Pedobaptists say of the baptism of the jailor and his household. Mr. Barnes' note is long, but I will give it you :

“*Believe on the Lord Jesus Christ.*] This was a simple, a plain, and an effectual direction. They did not direct him to use the means of grace, to pray, or to continue to seek for salvation. They did not advise him to delay, or to wait for the mercy of God. They told him to believe at once; to commit his agitated and guilty and troubled spirit to the Saviour, with the assurance that he should find peace. They presumed that he would understand what it was to believe; and they commanded him *to do the thing.*”

My good brother seems not to understand what I mean by *belief*, or to think that anybody here knows what I mean when I say *believe*. Yet Mr. Barnes supposed that the jailor and his household would understand what was meant, when he was told to believe on the Lord Jesus Christ, and he should be saved. Mr. Barnes continues :

“And this was the uniform direction which the early preachers gave to those inquiring the way to life. See note, Matt. xvi. 16; Comp. note, Acts viii. 22.

“*And thy house.*] And thy family. That is, the same salvation is equally adapted to and offered to your family. It does not mean that his family would be saved

simply by *his* believing; but that the offers had reference to them as well as to himself; that they might be saved as well as he. His attention was thus called at once, as every man's should be, to his family. He was reminded that they needed salvation, and he was presented with the assurance that they might unite with him in the peace and joy of redeeming mercy. Comp. note, chap. ii. 39. It *may be* implied here, that the faith of a father may be expected to be the means of the salvation of his family. It often is so in fact; but the direct meaning of this is, that salvation was offered to his family, as well as to himself: implying, that if they believed, they also should be saved.

“*To all that were in his house.*” Old and young, they instructed them in the doctrines of religion, and, doubtless, in the nature of the ordinances of the gospel, and then baptized the entire family.”

The gentleman talks about proving from the book. I very much wish he had brought his authorities with him, that they could be examined. I conclude that if his authorities had been such that he was willing to submit them to examination, he would have them here. I brought mine with me: questions may arise about the correctness of quotations, and I do not intend to quote from mere memory, but to bring forward the authorities I quote, and to subject them to the examination of my opponent, to assure him that every quotation I make is correct. And I verily believe it would be a just course, if the moderators were to rule out all testimony that is not presented in legitimate form. And I believe if I were to raise the point, that a man should have here the authorities from which he quotes, it would be sustained.

Mr. COULLING: Have I brought any such testimony at all to-day?

Mr. MASSEY: If you have brought *any at all*, you have. You certainly have not *read* from authorities here. I have remarked to you, over and over again, my hearers, that while I might bring a host of Baptist works to establish the position I occupy, I have brought *Pedobaptist* works: works of those who have been constrained to admit, upon every passage I present, the correctness of my views. Such testimony is the strongest that can be presented—testimony from the opposite ranks: proving the correctness of my views. Do you want *stronger* testimony? I now refer you to Ols-hausen, vol. 3, page 351:

“The remark in verse 32, that Paul preached not only to the jailor, but also to his house (*ἐν τῇ οἰκίᾳ αὐτοῦ*), is plainly not favorable to the view that infant children are included under this expression, for Paul could deliver no discourse to them.”

This man had, doubtless, read Paul's declaration that “faith cometh by hearing, and hearing by the word of God.” And he understood, as every intelligent man ought to understand, that before men have the capacity to believe, they must be capable of hearing and understanding testimony. And hence Paul, as says Mr. Ols-hausen, *addressed no argument, delivered no discourse to infant children.*

[*Intermission.*]

Mr. COULLING: Before proceeding to the train of thought that I was trying to pursue at the time that

the hour allotted to me expired, I wish to refer to a few things suggested by the remarks of my friend who last addressed you. As to the confusion in the train of thought that I was endeavoring to present—as to the awkward and clumsy manner in which those thoughts were presented, I am willing to leave all that to you.

The argument attempted to be introduced just at this point claims my attention, because it is an *argument*, *intended* to be such. It is affirmed, that in every case in which baptism is mentioned in the Bible, belief or faith is made a prerequisite to baptism. It is again affirmed that the commission requiring the apostles to baptize those that believe, necessarily excludes all others than those who do believe, from the privilege of receiving baptism. Well, these were two bold assertions, unsupported by argument, and unsupported by evidence. They form what logicians call a *petitio principii*; it is taking for granted the very thing that we are here to discuss, that *he* is here to *prove*. Now, if you will allow me to argue in that way, and just assume the points at issue between us, I can cut the Gordian knot in a moment, and just say that infants ought to be baptized, and that will be proof of it. But he will say he does not like that way of arguing, and when it comes from him, I do not like it myself. When he says that the command is, “Go and disciple all nations” (as he seems to think it should read)—the question between us is, Did the blessed Redeemer intend to confine that discipling to those who hear the gospel and receive it, and those, therefore, who could believe the gospel? Or did he intend to include others? How are we to find that out? Matthew does not tell us in these few words;

nor does Mark affirm that much. And we are compelled to go to other portions of the Bible to find that information. That was the very thing I was trying to do; the very thing (notwithstanding all the confusion that happened to be about some persons), that it was clear to very many of you that I was doing, and doing to right good purpose, when I stopped.

This illustration was attempted: suppose the commissioners appointed to superintend elections were to exclude a young man twenty years and ten months old—would not permit him to vote. He says: Do you intend to reflect upon me? Well, they say, we know nothing about it: we act according to the law. The special enactment of the legislature, or, if you choose, of the court—for I believe that sometimes the court appoints the commissioners—the legislature could, at any rate; the legislation, prescribing the prerequisites of the voter, is compared with this commission. Now, is there anything in all that analogous to this? And suppose they are analogous. The gentleman says he refers the young man to the legislators. That is the reference I am making; I go to the very source of information, to the Scriptures, upon that point: and I hear them answering in a very different tone, and to a very different purpose, from the assumption the gentleman makes, as to what the commission means. And then, again, he says I seek to “serve a purpose, unsupported by the Bible from alpha to omega.”

Mr. MASSEY: Did you understand me to say that of you personally?

Mr. COULLING: I did.

Mr. MASSEY: I disclaim it.

Mr. COULLING : I am very glad of it.

Mr. MASSEY : I am incapable of making a personal reflection of that kind.

Mr. COULLING : Then I will say nothing more about that. In the course of the argument I was making, I had come down to this point : I had been endeavoring to prove that when the Church was established, it had its origin with Abraham. I had brought forward numerous passages of Scripture that clearly showed that circumcision, which was the seal of the covenant to the seed of Abraham, was the seal of a covenant that granted to those embraced in it spiritual blessings, and that Paul and Peter not only alluded to it, but pointing to it in the most direct manner you can conceive of, identified with the very covenant made with Abraham the gospel they were then preaching. I do not ask you to believe that : that is what the Bible says, what the apostles say. I did not ask you to take one single thing for granted, but quoted chapter and verse. I went on then to show you that the blessed Redeemer and his disciples, when they came into the world, spoke of the Church as already existing, and I proved it beyond controversy. It is so : there is no doubt about it. I shall now proceed to show you another thing : that if the proposition, or the expression, that is the subject of discussion here to-day, is to be taken literally, "*that no one is to be baptized unless he believes,*" then, I ask, who is capable of administering the rite of baptism ? Philip went out baptizing, and he baptized a Simon Magus. Was he a fit subject for baptism ? Or is Philip to be blamed for baptizing him ? Who does not know that it is a possible case for any man to be im-

posed on in this manner? And if you say I am not to baptize anybody until I *know* that that person does believe, who am I to baptize? how am I to know it? Now the gentleman does not say a profession of faith, but *believers*, "those known to be *believers*;" that is the term he employs. And when you ask him to define the term, he defines it to mean not only one who believes in Christ and in the gospel, but he narrows it down, and says that he is not to baptize anybody who is not a converted man. How is it possible to know that? Simon Magus was not a converted man: he was in the bonds of iniquity, actuated by improper motives at the very time he was baptized. Now, I confess this much, that I would not baptize an adult person (and I do not know a Pedobaptist that would) who would come to me and say, I do not believe a word in the Bible; it is all a cunningly-devised fable; and then ask me to baptize him.

Mr. MASSEY: Would you baptize any adult who makes *no profession of religion*?

Mr. COULLING: Philip baptized Simon without that.

Mr. MASSEY: Simon certainly made a *profession* of faith.

Mr. COULLING: How was it made, then? Show it, if you can. He asked, after he was baptized, to have the power to confer the Holy Ghost, and offered money, saying, "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost."

Mr. MASSEY pointed to the thirteenth verse of the eighth chapter of Acts, which reads: "Then Simon himself believed also," &c.

Mr. COULLING: Simon Magus himself believed also. That makes the matter a little stronger, and still a little

more difficult for us to decide. For here a man may believe—may have a measure of faith, and yet that man may be “in the gall of bitterness and bonds of iniquity. The devils believe and tremble.” Would the gentleman baptize believing devils?

Mr. MASSEY: I certainly would not baptize *unbelieving* devils.

Mr. COULLING: Would you baptize believing devils? So that the little blunder I made strengthens the position I assumed. But it may be inquired, What good will it do to baptize children? Little, unconscious things, and you baptize them. I have read—I have never heard as much—I have read a book treating upon this subject, in which the author endeavored to exhaust all his ingenuity to make the scene presented by the baptism of children the most ridiculous and absurd that could be conceived; and suppose I admit that there may be some force in the objection. Its force is not against me or my cause. If I baptize a child, and thereby give him the sign and the seal of the covenant of Christ, under which we live—a covenant that confers salvation, through Jesus Christ, upon everybody that will comply with the terms of the covenant, and confers salvation also on every child that is incapable of complying with its terms. Is there any more difficulty in doing that, than there was in giving the seal and sign of the very same covenant to children (the covenant I have *proven* from the word of God to be the very same)? What good did circumcision do the children? If there be a difficulty about it, it does not lie against those who assume the position upon the authority of the word of God, but it lies against the great Author of that system.

The wisdom of God is called into question. His judgment upon that subject is that which is questioned by that objection, and not the judgment and wisdom of those who are simple enough, and confused enough, to take the plain word of God as the "light to their feet and the lamp to their path." What do children know about the covenant? it is sometimes asked. Well, I answer that I don't know whether they know anything about it or not, and I don't care. God entered into covenant with them. And to prove that he did so, I propose to call your attention to several passages of Scripture. In the twenty-ninth chapter of the book of Deuteronomy, and the tenth and eleventh verses, you read this :

"Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, with all the men of Israel, your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water."

"Little ones" entered into covenant with God. In the second chapter of the book of Joel, fifteenth, sixteenth, and seventeenth verses, inclusive, is this :

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet: let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thy heritage to reproach, that the heathen should rule over them; wherefore should they say among the people, Where is their God?"

In Galatians v. 3, a text I had occasion to use at another time to-day, the apostle says :

“ For I testify again to every man that is circumcised, that he is a debtor to do the whole law.”

Here is a child that is circumcised, but I am not responsible for that. In 2 Chronicles xx. 12, 13, we read this :

“ O our God, wilt thou not judge them ? for we have no might against this great company that cometh against us ; neither know we what to do : but our eyes are upon thee. And all Judah stood before the Lord, with their little ones, their wives, and their children.”

Now, in these several passages of Scripture, I have shown you that God has called these children to take part in the covenant, and become, in part at least, responsible for the very thing that he calls upon adults to be responsible for. And would it not be strange if it were otherwise ? In God's dealings with us, in his providences, are not our children intimately connected with us in every respect ? If we refer to the providential covenants that God makes with men, do we not find that the children are interested in every one of them ? What man in this community, or anywhere else, that pursues a course of conduct that will give him a high moral position, does not elevate his children in precisely the same ratio in which he himself is elevated ? What man who degrades himself, does not cast an imputation and a shadow upon his children ? If, in all the dispensations of Providence, we find our children blended with us, is it strange that God should link our children with us in this dispensation, where more light shines upon the world than from any other dispensation—where the

gospel is more fully revealed than ever before? And will you have your children participate in the benefits of the gospel under Moses, which was a dispensation of the gospel, administering blessings by figures and ceremonies and sacrifices; and here, with the gospel fuller and freer, breaking down the middle wall of partition between the Jew and Gentile, say it shall not embrace the children, but they are to be excluded?

I think the probability is, that a great part of the errors of this view lies in a misapprehension of what baptism is. Circumcision was a seal of the righteousness that Abraham had, being yet uncircumcised: it was an expression to the world of that righteousness; it was showing it out. Now there must be some way in which the line of demarkation, the distinction, shall be made between the man of the world and those who are in covenant with God. And what must that be? what is it to be? Jesus Christ says it shall be baptism. But what is baptism? Well, it is a sign, and it is a seal. Of what? Of the righteousness that God promises to the world in the greatest covenant of human redemption. Now, who are embraced in that covenant? Every adult man and woman that believes, they say: none others. Every child before he passes the line of accountability, is justified freely through the redemption that is in Christ: so that when these little children die, we have no doubt upon our minds as to their destiny and condition; none at all. That they are fit for the Church, or for the kingdom of God (and I do not care which of these expressions you use), I think can be very easily proven. And I will call your attention to a few passages of Scripture for that purpose. In Acts ii.

30. you have: "The promise is unto you, and to your children." In the eighteenth chapter of Matthew, beginning with the first verse, you find the following:

"At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?"

"Who *is* the greatest in the kingdom of heaven?" Not, who *shall be* the greatest, when the kingdom comes, but who is *now* the greatest in the kingdom of heaven?

"And Jesus called a little child unto him, and set him in the midst of them, and said, Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me."

In Mark ix. 33, &c., we have a similar passage:

"And he came to Capernaum: and being in the house, he asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves who should be the greatest. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all. And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me."

And again, in the tenth chapter, thirteenth to sixteenth verses:

“And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.”

And in one place he says: “Their angels do always behold the face of your Father which is in heaven.” Here these little children are brought to Christ; Christ receives them; and receives them as what? As fit for his kingdom, regards them as occupying a place in that great covenant that he made with the world. Now, if you ask me why I baptize a child, I unhesitatingly say, I feel a great deal more confidence in baptizing a child than an adult. If I am to baptize an adult upon his profession of faith that he does believe, or anything else, it is because that faith has wrought in that man a certain moral character; because he is entitled, by the exercise of that faith, to that which is represented by that baptizing—the purifying influences of the Holy Ghost. And therefore I can baptize him. But the little child has that already. The Saviour tells you he is already fitted for it. Here is the standard I must measure to. You measure me by that standard when you baptize me, and when I do measure up to it, you give me the sign and seal that I have the moral character required. And yet you refuse it to a little child! I am sure that if my Saviour will receive them into his kingdom above,

he will not be very much displeased with me, if I receive them into his Church here, according to his teachings in the gospel.

MR. MASSEY'S THIRD ADDRESS.

Mr. MASSEY : I have but a single word to say in allusion to the supposed personal reflection cast by me upon the brother who has just addressed you, in my remarks that, had there not been a purpose to serve, a theory to sustain, which was untaught and unjustified by the commission, or by the practice of those who acted under it, the passages of Scripture which have been brought to bear upon this subject never would have been introduced into the controversy. I did not think for a moment that the gentleman would suppose that I intended to cast a reflection upon him *personally*; and I take pleasure in saying to all who understood me as he seems to have done, that they did not understand me as I designed to be understood. I did not mean it as any *personal reflection*. In presenting our arguments extemporaneously, we may sometimes, in our manner of address, seem to be more earnest, and perhaps even more censorious, than those who do not exactly admire our arguments, because they are against them, may fancy. But, at the same time, let it be borne in mind that all these arguments, all that is said, and, I trust, all that is *felt*, is in the kindest spirit. I assure you that, so far as I am concerned, and, I trust, so far as the other side is concerned, that it is so. I can handle the gentleman's *argument*; I can comment upon his *course*; I can express myself warmly and decidedly, with re-

gard to my approbation or disapprobation of the mode he may choose to pursue in conducting an argument on this subject; and at the same time deal with *him* as gently as I would with "a *sucking dove*."

The brother seems to have been greatly at a loss to find an exception to the general rule that I have established. I had proven that the commission given by Jesus Christ authorized the baptism of believers, and of believers *only*. I have used such arguments as will make this apparent to the minds of this audience. I gave an illustration which the gentleman will find hard to set aside. I then presented, as evidence of the correctness of my construction of the commission, the action of the apostles under that commission, taking every act in its regular consecutive order. I showed that *faith* was required, in *every instance, before* baptism. Now, the brother asks if this be true, who is capable of administering the ordinance of baptism? Where is the difficulty? We cannot, it is true, see into the heart, and a man may make a false profession. That is with him and his God, and not with the administrator of the ordinance. A man comes to these commissioners of election, and proposes to vote. They ask him, "Are you of legal age?" They require him to make oath that he is; they have thus exonerated themselves from all censure, having complied with the requisitions of the law. If the man swears falsely, that is a matter for himself, and not for the commissioners. If a man makes a profession of faith in Christ Jesus, giving such evidence as satisfies me that he is a *new creature*, it becomes my duty to baptize him; *but not until then*. The gentleman denied that there was any evi-

dence that Simon professed faith, and if I had not shown it to him quite so soon, he would have gone on in an eloquent strain, verily believing that there was no profession of faith made by this Simon: whom he called Simon *Magus*. The word of God does not give him that title. I do not know where he gets the *Magus* from. The Bible says, "Simon himself *believed* also."

He made some remarks about taking the plain, simple word of God. That is what I take. The word of God teaches me plainly that Simon *believed*. And he was *baptized*. But the brother tells you that a little while after he was in the gall of bitterness and bonds of iniquity. That is a perfectly plain case, according to Methodist doctrine. Has poor Simon no right to fall from grace? I venture to say the brother has used that incident more than once, to prove the doctrine of falling from grace. If he has not, now that I have given him the key, he will be sure to use it hereafter. Some of you will hear him reasoning after this manner, one of these days: "The word of God says he *believed*, and that afterward he was in the gall of bitterness and bonds of iniquity; and who would dare question the word of God?" Now, *I* think the case is plainly this: Simon *professed* to believe; the apostles supposed him to be honest and sincere; they baptized him, and then found, as we often find, to our sorrow, that they were mistaken with regard to the genuineness of his profession. Mr. Clarke says upon this passage:

"*Simon himself believed also.*] He was struck with the doctrines and miracles of Philip—he saw that these were real; he knew his own to be *fictitious*. He be-

lieved, therefore, that Jesus was the Messiah, and was in consequence baptized.”

I am endeavoring to show you the general law of baptism. And when I show, as I have done, that that general law requires *faith* in *all* who *receive baptism*, if the brother hopes to sustain the negative, he must show a *plain exception* to this rule. The difficulty he finds in producing an exception to it, may be justly inferred from his relying upon such a passage as this. He illustrates the old adage, “Drowning men will catch at straws.”

I will proceed with the argument that I was presenting before, until I shall have established all that I have said with regard to the general law. I will then turn back to the gentleman.

In Acts xviii. 8, we read :

“And Crispus, the chief ruler of the synagogue, believed on the Lord, with all his house ; and many of the Corinthians hearing, believed, and were baptized.”

I do not suppose the brother will call for any comment upon *that*. The order observed there, is precisely the order of the *law* of baptism.

Another evidence that I present to you, of the correctness of our view upon this subject, is drawn from the language of Paul, in his epistle to the Romans, sixth chapter, beginning with the first verse :

“What shall we say then ? Shall we continue in sin, that grace may abound ? God forbid : how shall we, that are dead to sin, live any longer therein ? Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death ? Therefore we are buried with him by baptism into death : that like as

Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

The argument that I draw from this is, that the apostle declares the reason why we are baptized, to be, that we have *died to sin*. This can only be predicated of those who exercise *repentance toward God, and faith toward our Lord Jesus Christ*. There is a beautiful analogy here. After a death, we expect a burial; after a burial, we expect a resurrection. You do not ask, when you witness a *burial*, is that man or that woman *dead*? The very fact that they are being *buried*, carries the conviction to your mind that those who bury them suppose them to be *dead*. According to the difficulty of our brother, who would be capable of burying a man? because cases have occurred where men, supposed to be dead, were shrouded and laid in their coffins, who were afterward ascertained *not* to be dead. Yet we never bury our loved ones until we *believe them to be dead*. That is the conviction that fastens itself upon every mind beholding such a scene in a civilized land. The apostle argues the same way: there is, he says in substance, something unnatural in the idea that those who have professed to be *dead to sin*, and therefore have been *buried* in the likeness of the burial of Jesus Christ, and *raised up out of the water*, in likeness of his resurrection, should continue longer in sin. They were dead to sin, and therefore buried from the world. They are recognized as alive in Jesus Christ, when they emerge from the watery grave, and are then prepared

to form or unite with a new organization. Upon this passage, Dr. Clarke says :

“ Every man who believes the Christian religion, and receives baptism as the proof that he believes it, and has taken up the profession of it, is bound thereby to a life of righteousness. To be baptized *into Christ*, is to receive the doctrine of Christ crucified, and to receive baptism as a proof of the genuineness of that faith, and an obligation to live according to its precepts.”

I now read you from an “ Exposition of the Epistle to the Romans,” by Robert Haldane, Esq., from the fifth Edinburgh edition, page 247 :

“ In the verse before us, the apostle proves that Christians are dead to sin, because they died with Christ. The rite of baptism exhibits Christians as dying, as buried, and as risen with Christ. *Know ye not*. He refers to what he is now declaring as a thing well known to those whom he addresses. *Baptized into Jesus Christ*. By faith believers are made one with Christ : they become members of his body. This oneness is represented emblematically by baptism. *Baptized into his death*. In baptism they are also represented as dying with Christ. This rite, then, proceeds on the fact that they have died with him who bore their sins.”

On the fourth verse, he says :

“ The death of Christ was the means by which sin was destroyed, and his burial the proof of the reality of his death. Christians are therefore represented as buried with him by baptism into his death, in token that they really died with him ; and if buried with him, it is not that they shall remain in the grave, but as Christ arose from the dead, they should also rise. Their baptism,

therefore, is the figure of their complete deliverance from the guilt of sin, signifying that God places to their account the death of Christ as their own death; it is also a figure of their purification and resurrection for the service of God."

What more is needed to prove the correctness of our views of the teachings of inspiration, when such men as these are found declaring their solemn conviction that this is the teaching of the word of God? And, to *parry the blow*, my brother asks if I would baptize *believing devils!* Whenever he will show me a commission from God, commanding me to *preach the gospel to devils*, and to *baptize those of them who believe, I will do it!* Show me a commission from my divine Master, and I will try to comply with its directions. If *he* has any such commission as this, I must leave the work in *his hands*: I know of *no such commission!* I find a commission commanding me to preach the gospel to *men*, to *all men*—"every creature," and to baptize those who *believe* that gospel.

Olshausen, vol. iii., page 594, says, upon the passage I have just read:

"In proof of the above affirmation, Paul appeals to the consciousness of his readers with regard to their own experience. They had gone through, he says, *in baptism*, the death, nay, the burial, of Christ with him, as also the awakening to a new life. In this passage, also, we are by no means to refer the baptism merely to their own resolutions, or see in it merely a figure, in which the one half of the ancient baptismal rite, *the submersion*, merely prefigures the death and the burial of the old man; the second half, the *emersion*, the resurrection of the new man."

I will now read from the first volume of "Apostolic Epistles," by James McKnight, D. D., an able Presbyterian, author of the "Harmony of the Gospels," &c. Upon this passage he says:

"In baptism, the rite of initiation into the Christian Church, the baptized person is buried under the water, as one put to death with Christ on account of sin, in order that he may be strongly impressed with a sense of the malignity of sin, and excited to hate it as the greatest of evils: ver. 3. Moreover, in the same rite, the baptized person being raised up out of the water, after being washed, he is thereby taught that he shall be raised from the dead with Christ, by the power of the Father, to live with him forever in heaven, provided he is prepared for that life by true holiness: ver. 4, 5. Farther, by their baptism, believers are laid under the strongest obligations to holiness, because it represents their *old man*, their old, corrupt nature, as crucified with Christ, to teach them that their body, which sin claimed as its property, being put to death, was no longer to serve sin as its slave."

I am sure that no individual can properly study this passage without seeing that the argument of the apostle is predicated upon the fact, that those who received the ordinance of baptism were supposed to be dead to sin, and alive to righteousness by the exercise of genuine repentance toward God, and of a living faith in the Lord Jesus Christ. In 1 Corinthians i. 16, we have an account of the baptism of Stephanas' household:

"And I baptized also the household of Stephanas; besides, I know not whether I baptized any other."

Who were the household of Stephanas? It may be

claimed that it may have had infants in it. In the sixteenth chapter and fifteenth verse of the same epistle, we find Paul speaking of the same family :

“ I beseech you, brethren (ye know the house of Stephanas, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints).”

Showing, by the course of conduct pursued by them immediately subsequent to their baptism, that they were then capable not only of instruction, of receiving it and acting upon it, but also of *ministering to the wants and necessities of the saints of God*. Olshausen, vol. iv., page 211, says upon this passage :

“ For infant baptism, nothing is to be adduced from the word *οἶκος*, as already observed at Acts xvi. 14, 15, for the adult members of the family, or even the slaves, might be exclusively signified by it.”

I have, perhaps, anticipated an argument not yet introduced. Supposing that my arguments would be followed, as is the usual and regular course of discussion, and that the cases I might present would be examined as I introduced them, I made references to all the cases of baptism usually referred to upon this part of the baptismal controversy.

McKnight, vol ii., page 23, says :

“ Theophylact says, ‘ Stephanas was a person of note among the Corinthians.’ The family of Stephanas seems all to have been adults when they were baptized. For they are said (chap. xvi. 15) *to have devoted themselves to the ministry of the saints.*”

In 1 Corinthians xv. 29, in speaking of the resurrection of the dead, Paul says :

“Else what shall they do, which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?”

The argument of the apostle in this passage seems to be this: “If there be any doubt in your mind of the resurrection of the dead, why do you by your *baptism* declare your belief in the doctrine? Why do you profess, in this ordinance, that you are dead, and that you therefore desire to be buried, and to be raised from the dead, if you do not believe in the resurrection from the dead? This is evidently the doctrine of the text.

Dr. McKnight says upon this passage :

“Baptism being a metaphysical representation of the death, and burial, and resurrection, not only of Christ, but of all mankind (Rom. vi. 4), it was fitly made the rite of initiation into the Christian Church; and the person who received it, thereby publicly professing his belief of the resurrection of Christ, and of the dead, might, with the greatest propriety, be said to have been baptized *for the dead*: that is, for his belief of the resurrection of the dead.”

In 1 Peter iii. 21, we have this passage :

“The like figure whereunto, even baptism, doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ.”

I do not know that I fully comprehend the idea which my brother, who has addressed you, wished to convey by his comments upon being baptized and washing away their sins. If I were to understand him simply from his remarks upon that point, I should understand him to mean that in baptism there was a *literal washing*

away of the sin. I do not think, however, this is the view which he entertains, taking his remarks here in connection with all he has said. And hence I am at a loss to know why he introduced this passage. Am I to suppose the brother capable of introducing a passage of Scripture to sustain a view which he *knows it does not sustain?* And yet I am unwilling, as that seems to be a sore point, to present the only other alternative, and that is, that in his confusion of ideas, he presented this to enable him to get out of a dilemma. I suppose, that when we come to the *design* of baptism, it will be time enough to meet him upon that issue. But let none go away from here without understanding that the doctrine which *ought* to have been understood from the passage he quoted was, that baptism was a *figurative* washing away of the sins, not a *literal* washing away of sins; that by the burial in the water there was a figurative burial of the old man that was dead; and by the raising up out of the water, there was a figure of the rising to newness of life. But it was not the *baptism* that *literally washed away the sins.* Does the gentleman intend to teach that doctrine? Does he love Alexander Campbell and his followers so well as to feast them upon so fine a nut as this?

The passage of Scripture which I last introduced, presents something of similar import to the one introduced by the brother, upon which he made the remarks to which I have just referred. Dr. McKnight, vol. v., page 476, says upon this passage:

“Thus, also, the water of baptism is here called *the antitype of the water of the flood*, because the flood was a *type or emblem* of baptism in the three following par-

ticulars: 1. As by building the ark and entering into it, Noah showed a strong faith in the promise of God, concerning his preservation by the very water which was to destroy the antediluvians for their sins, so, by giving ourselves to be buried in the water of baptism, we show a like faith in God's promise, that though we die and are buried, he will save us from death, the punishment of sin, by raising us from the dead at the last day. 2. As the preserving of Noah alive, during the nine months he was in the flood, is an emblem of the preservation of the souls of believers, while in the state of the dead, so the preserving believers alive, while buried in the water of baptism, is a prefiguration of the same event. 3. As the water of the deluge destroyed the wicked antediluvians, but preserved Noah, by bearing up the ark in which he was shut up, till the waters were assuaged, and he went out of it to live again on the earth, so baptism may be said to destroy the wicked, and to save the righteous, as it prefigures both these events: the death of the sinner it prefigures by the burying of the baptized person in the water; and the salvation of the righteous, by raising the baptized person out of the water, to live a new life."

I have here the original or *first* Pedobaptist sermon on baptism. I very much doubt whether anything original has been taught by Pedobaptists upon the subject since the writing of "Watson's Institutes." He gave the key note, and all who have followed him have sung the tune to *his* metre. On page 433, after explaining the figure, he says:

"And for this reason baptism is called by St. Peter, without any allegory at all, but in the sobriety of fact,

'*the antitype*' of this transaction: the one exactly answering to the other, as an external profession of faith in the same objects and the same promises.

"But the apostle does not rest in this general representation. He proceeds to express, in a particular and most forcible manner, the nature of Christian baptism—'not the putting away of the filth of the flesh; but the answer of a good conscience toward God, by the resurrection of Jesus Christ.' Now, whether we take the word *επερώτημα*, rendered in our translation, 'answer,' for a *demand* or *requirement*, or for the *answer* to a question or questions, or in the sense of *stipulation*—the general import of the passage is nearly the same. If the first, then the meaning of the apostle is, that baptism is not the putting away the filth of the flesh, not a mere external ceremony, but a rite which *demand*s or *requires* something of us, in order to the attainment of a 'good conscience.' What that is, we learn from the words of the Lord—it is faith in Christ: 'He that *believeth* and is baptized, shall be saved;' which faith is in the reliance of a penitent upon the atonement of the Saviour, who thus submits with all gratitude and truth to the terms of the evangelical covenant. If we take the second sense, we must lay aside the notion of some lexicographers and commentators, who think that there is an allusion to the *ancient* practice of demanding of the candidate for baptism, whether they renounced their sins and the service of Satan, with other questions of the same import; for, *ancient* as these questions may be, they are probably not so ancient as the time of the apostles. We know, however, from the instance of Philip and the eunuch, that there was an explicit *re-*

quirement of *faith*, and as explicit an answer or confession: 'And Philip said, If thou believest with all thy heart, thou mayest; and he answered, I believe that Jesus is the Son of God.' Every administration of baptism, indeed, implied this demand; and baptism, if we understand St. Peter to refer to this circumstance, was such an 'answer' to the interrogations of the administrator, as expressed a true and evangelical faith. If we take the third rendering of '*stipulation*, which has less to support it critically than either of the others, still, as the profession of *faith* was a condition of baptism, that profession had the full force of a formal stipulation, since all true faith in Christ requires an entire subjection to him as Lord, as well as Saviour."

We find, that while "*some Pedobaptists*" differ materially from the Bible, "*some Pedobaptists*" are nevertheless constrained, when giving an explanation of these teachings, to talk very much as the Bible talks. And I will make this declaration just here. I will guarantee to the brother that he shall not present *one single passage in the New Testament*, relied upon to sustain infant baptism, which I will not, by authority of the first order from Pedobaptist ranks, show has been surrendered. *I now offer him this challenge*: Let him bring from the New Testament *one single passage of Scripture that is claimed by Pedobaptists to sustain infant baptism*, and *I will show*, by as good authority, that *that passage has been surrendered, and all claim arising from it extinguished*. It is somewhat like the Musulman's hog: all agreed that there was some part of the hog that was not to be eaten; but when they came to decide what part that was, they could not agree. One

said, "*This part* is not objected to; I will eat *this*. Another said, "The part you have eaten *is* the part objected to." Thus one eats *one* part, and another a *different* part; and so, finally, *the whole hog was devoured*. And so it is here: one Pedobaptist pins his faith to one passage. Another one says: "I cannot find infant baptism there; I will give that up, and claim it here." Another says: "I cannot find infant baptism here, and will give this up." And thus, between them all, I am prepared to show, if the gentleman will give me the opportunity, if he will accept my challenge, that he cannot bring forward *one passage* that I cannot prove has been given up by the ablest Pedobaptist writers.

I have noticed all the passages he has referred to, and will in due time refer to authorities upon them. He says I have said very little about the dear children: I promise, before I close this discussion, to give him "mercy to babes" with a very liberal hand. I will do this in due time. I have here a "Cyclopædia of Biblical Literature, edited by John Kitto, D. D., F. S. A., editor of 'The Pictorial Bible,' author of 'The History of Physical Geography of Palestine,' &c., &c." And many of you know something of Kitto's "Daily Bible Illustrations." Upon page 288 of his Cyclopædia he says:

"To be admitted to baptism in the apostolic age, there needed no farther development of Christian knowledge than a professed belief that Jesus was the promised Messiah. To be baptized in his name meant, to receive baptism in the belief that the power and dignity contained in the idea of a Messiah were realized in Jesus. The profession of faith (1 Pet. iii. 21) probably was such

as to convey this idea; and next also, the formula of baptism in the name of Christ, or, according to Matthew xxviii. 19, of the Father, Son, and Holy Ghost, when the whole body was immersed in water."

[*Time expired.*]

MR. COULLING'S THIRD REPLY.

Mr. COULLING: I very much like the teachings of these Pedobaptist authorities. I have been brought up with that book in my hand, and it is a great book. I subscribe to everything that Mr. Watson said—all that has been said here. But, did it never strike you, my hearers, that Mr. Massey is trying to prove that believers only are fit subjects for baptism? Yet not one single authority he has quoted has said that. They have said that believers ought to be baptized: nobody doubts that. But he has not brought one single one to prove that *none* but believers should be baptized. All admit that adult believers should be baptized. I admit that, and admitted it at first. . But he continued to read from Watson, and Kitto, and others, that believers should be baptized. That is very good Bible doctrine: I am glad he has given himself so much trouble to enlighten your darkness upon that subject: perhaps, though, you are not quite so dark as this formidable array upon this subject might induce some to believe. I suppose you have always believed that doctrine.

Now, the object is to try to find out from the word of God, whether that commission does shut me up like a wall, like a brazen enclosure, that I cannot get out. That is the question, and we are to find out that. How?

By reading continually from this commission, and seeking the views of other men? What if Kitto, and Watson, and thousands of others thought so: will that make it so? There is not a heresy that has been introduced into the world since the days of Christ, but what, if a man would take the trouble of my friend here, and hunt up the books and haul them to this place, but can be proved: you can prove anything you choose. I read a book the other day, and I suppose, if there was one there were one hundred authors cited—to prove what? Why, that I did not have an immortal soul; that when this body fell into the grave, the spirit would vanish into thin air, and there never would be any more of me, as long as time and eternity lasted.

Mr. Massey called you here to discuss what were the scriptural subjects of baptism. And he says that every passage of Scripture that I can bring up here for my view, Pedobaptists have given up. What does all that amount to? That some Pedobaptists, in looking at the Bible, have come to a passage and said: "I do not think this is very plain here; but I think it is self-evidently taught in some other place, and I will give this up." If I choose, I can bring forward authors who give up a great many points that the gentleman does not choose to give up, and which he will not give up. And the fact that all these passages have been surrendered, because one man surrendered one, and another another, if it have any force upon his mind, will not certainly have any force on your mind as an argument: not a particle.

Now, I think I have noticed the points that affect the subject, as far as he has brought it forward, in these few general remarks, and I shall proceed with my argu-

ment. Again, I wish to call your attention to the force of the argument. The question is, whether or not infants ought to be baptized? I started with this proposition: that when the Church of God was organized by express authority, the rite that has been substituted by baptism was administered to children, and a rite, too, that had spiritually the very same import that baptism has. That, I think, is almost a self-evident proposition, lying upon the very surface of the Scriptures. Nobody who reads the Bible can doubt that. Children were to be circumcised, and that circumcision was the seal of the righteousness of faith; and baptism has taken the place, under the new dispensation, of that circumcision. Now Jesus Christ nowhere said that children should not be baptized; that is nowhere to be found in the book. If it could be, that would settle the matter. Nowhere is it said that we ought not to baptize children. I have shown you clearly, that this Church under which we live was the very Church established with Abraham; and the gospel of Peter and Paul was the very same gospel before preached to Abraham. I have taken up the objections urged to the baptism of infants, as, for instance, that they did not understand it, did not comprehend it, and it did not do them any good. I have shown you that that very objection laid with as much force against circumcision, which, there is no doubt, was administered to children; and consequently the objection lies not against me, but against him who instituted the rite. And I think I have established *that* by the Scripture. It is true I brought forward Eusebius's "Ecclesiastical History."

Mr. MASSEY: The brother speaks very frequently of

scriptural testimony, as if he wishes to make you believe that I had not proven my position by the word of God; while he *knows* that from the beginning I have been tracing the *Scripture* history of this subject.

Mr. COULLING: No doubt he did that, and then read a comment, and relied upon that instead of the passage.

Mr. MASSEY: No, sir. I offer the testimony of others, to show that my views are correct.

Mr. COULLING: It may be so about an obscure passage, that he took the commentary to sustain his view. I have not read any commentary upon these passages; they were all plain and distinct, and you could not misunderstand them.

I now come to one other point. Let us suppose that one of the apostles had undertaken to exclude children from the Church. To appreciate the force of that view of the subject, let me ask you to consider, for one moment, that every Jew who heard the apostles preach, had been nurtured and educated in a Church that embraced their children with them, and they were regarded as members of the Church with themselves—in the same covenant. Will anybody deny that? Now, let me refer you to one passage of Scripture, to show you how sensitive the Jewish mind was upon that subject. I will read to you from the twenty-first chapter of Acts, beginning with the eighteenth verse:

“And the day following Paul went in with us unto James; and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands

of Jews there are which believe ; and they are all zealous of the law : and they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying, That they ought not to circumcise their children, neither to walk after the customs? What is it, therefore? the multitude must needs come together; for they will hear that thou art come. Do therefore this that we say to thee: We have four men which have a vow on them; them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things whereof they were informed concerning thee, are nothing: but that thou thyself also walkest orderly, and keepest the law."

Here is the argument: it is reported that Paul will not let the children go along with the parents. Well, that is an outrage; there are a great many Jews who believe, and they are offended with thee. Now, Paul, take this course prescribed, and let the people know this is not so. Suppose he had refused to baptize the children, would they not have made some fuss? Could you have broken in upon the habits of a nation that had lived under this custom I do not know how long, and all at once a new dispensation rolling in, and a cherished and loved custom be at once abrogated, and not a single note of dissent come down through all the ages to tell us that such a thing had been done? Can anybody believe that? Does anybody believe that? Is it not the most marvellous thing that has ever happened in the history of our world, where all the habits of a nation have been abruptly, suddenly, ruthlessly, broken down, and you hear no controversy about it? Would men

who were Jews, the sons of a Jew, who could trace their genealogy away back to remote ages, to which the memory of man runneth not, quietly and submissively yield, and you hear nothing in the world of controversy among friends or enemies? I affirm, that if there were no other argument in favor of infant baptism, this would be as hard to answer as most things that you hear.

And, again, who were these apostles? who were the very men whom Christ selected and sent out? Jews: with all the prejudices of Jews, fond of their nation, fond of their customs. And that they were true men and good, that they had hearts, and their hearts in the right place, and that they had feelings, and feelings, too, that elevated them above the ordinary vulgar walks of human life, read their character, and see it and know it. Who were these men? Jews, who had taken their children in their arms, and carried them to the temple, and had there the sign and seal of the covenant, made with their father Abraham, placed upon them. Bring these men now into the Christian Church, and tell them to leave their children behind, and yet they say nothing about it! Look at their teachings, and contrast two or three passages, and if you choose, take pencil and paper, and note them, and when you go home, read them over at your leisure. Deuteronomy iv. 9:

“Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons’ sons.”

Very good wholesome doctrine is this for Christian parents to tell their children what they have heard, and let it sink deep into their hearts. And again, Ephesians,

vi. 1, 4: you would be at a loss to tell under which dispensation you were, in reading first the one and then the other:

“Children, obey your parents in the Lord: for this is right. Honor thy father and mother (which is the first commandment with promise).”

When was that commandment given? Yonder at Mount Sinai:

“That it may be well with thee, and thou mayest live long on the earth. And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.”

Then compare that with Colossians iii. 19, 20:

“Children, obey your parents in all things: for this is well-pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged.”

My object in quoting these passages is just this: to show you that, under the Mosaic or Jewish dispensation, as under the Christian dispensation, the very same moral duties rested upon parents and children. Under the one dispensation the sign and seal of the covenant—circumcision—was given. Now, I ask, in the name of common sense, when everything else is in accordance, why not give the children the same sign? It is the same covenant, under a different dispensation, just as this Old Dominion is the same State under its new constitution, as it was before its constitution was ever altered, though that constitution has been altered several times. This is the same covenant, identical with the other: the Bible says so.

Now I will go on and notice what the apostles said when they went out to preach. My good brother has

been calling your attention to the comments upon some of these passages: I will call your attention to these passages themselves. I will refer you first to Acts xvi. 14, 15: the same to which you have been referred several times already, and to which I have no doubt you will be referred again. I suppose this may be one of the passages that some Pedobaptists have given up. I do not care how many have given it up. What does the passage teach?—

“And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.”

Now, my brother has laid it down as a subject of debate at this time, that none but believers were to be baptized. Lydia is the only individual said to have believed. Well, we have no right to assume that anybody else believed; he is to take the word as it is. Lydia believed, and on her faith her household were baptized. If they were adults, they were baptized without faith. For if he assumes that they did believe, I have an equal right to assume that they were children, have I not? And with a great deal more certainty; for the very first translation that was ever made, was made about the last of the first century, or about the beginning of the second century, about forty-five or forty-six years after the resurrection of the Saviour, and almost coeval with St. John. The apostles had hardly died

then. That Peshito Syriac edition—so called because it was so accurate—that edition an intimate friend of mine, of the town of Norfolk, had in his hand. I asked him to turn over and read that passage about Lydia; he did so. What was it? “Lydia and the children of her household were baptized.” That is the information given me by him, and not only by him, but by half a dozen other scholars who have read the Syriac Scriptures. “Lydia and the children of her household were baptized.” *Οἶκος* was the word used there, to embrace the persons baptized. *Οἰκία* is the word used for all persons, servants and all; *οἶκος* is the word used in the case of children. In the case of the jailor, the *οικία* heard the preaching, and then the jailor and all his were baptized. “Ah!” says one—and I think Dr. Fuller says that—“those that were baptized must have been believers, because they rejoiced with the jailor.” I was surprised to see that in Dr. Fuller, for, turning over to the Greek Testament, I found that the word rendered *rejoice* is in the singular number, and shows that the jailor rejoiced, not the others.

So now, you see, that when the blessed Redeemer comes into the world, he recognizes the Church as already in existence; he sends out his apostles to preach the gospel: they go forth and preach it, and when they baptize a believer, they baptize his *οἶκος*—his household. It does not say a word about their believing: they baptized the children, who could not believe; and if they were not baptized, then men and women who did not believe, according to these passages, were baptized, and Mr. Massey’s proposition falls through, according to his own admission, if that be the position he assumes.

I wish now, just at this point, to call your attention to some other things. I hold here in my hand—"Primitive Christianity; or, the Religion of the Ancient Christians in the Ages of the Gospel. In three parts. By William Cave, D. D. (Greek and Latin motto.) The fifth edition. London: Printed for R. Chiswell, at the Rose and Crown, St. Paul's Churchyard. MDCXCVIII." This is a pretty old book. I wish to read you a passage or two from the 202d page of that book:

"From the persons *ministering* we proceed to the persons upon whom it was *conferred*, and they were of two sorts, *infants* and *adult* persons. How far the baptizing of infants is included in our *Saviour's* institution, is not my work to dispute; but certainly, if in controverted cases the constant practice of the Church, and those who immediately succeeded the apostles, be (as no man can deny it is) the best interpreter of the laws of *Christ*, the dispute, one would think, should be at an end: for that it always was the custom to receive the children of *Christian parents* into the Church by baptism, we have sufficient evidence, for the greatest part of the most early writers, *Ireneus, Tertullian, Origen, Cyprian, &c.*, whose testimonies I do not produce, because I find them collected by others, and the argument thence so forcible and conclusive, that the most zealous opposers of *infant baptism* know not how to evade it; the testimonies being so clear, and not the least shadow, that I know of, in those times, of anything to make against it. There was, indeed, in *Cyprian's* time, a controversy about the baptizing of infants, not *whether* they ought to be baptized (for of that there was no doubt), but concerning the *time* when it was to be ad-

ministered, whether on the *second* or *third*, or whether, as *circumcision* of old, to be deferred till the *eighth* day. For the determining of which, *Cyprian*, sitting in council with sixty-six bishops, writes a *synodical* epistle to *Fidus*, to let him know that it was not necessary to be deferred so long, and that it was their universal judgment and resolution, that the *mercy* and *grace* of God was not to be denied to any, though as soon as he was *born*: concluding that it was the sentence of the council, that none could be forbidden baptism and the grace of God: which, as it was to be observed and retained toward all men, so *much more* toward *infants* and *new-born* children. And that this sentence of theirs was no *novel* doctrine, *S. Augustine* assures us, where speaking concerning this synodical determination, he tells us, that in this *Cyprian* did not make any new decree, but kept the faith of the Church most firm and true.

“I shall only take notice of one place more out of *Cyprian*, which methinks evidently makes for this purpose, where describing the great wickedness and miserable condition of the *lapsed*, such as, to avoid persecution, had done sacrifice to the idols, he urges this as one of the last and highest aggravations, that by their apostasie their infants and children were exposed to ruine, and *had lost that which they had obtained at their first coming into the world.*”

Now, that is the testimony of the history of the Church. Another testimony I shall adduce, just at this place, is this: I hold in my hand Justin Martyr’s “Apology,” and on the thirty-fifth page of that you find this:

“And for good reason; because the inward desires

as well as the outward action, are equally manifest to God. And I can produce abundance of both sexes, who have from their childhood been disciplined with Christ, and lived in a constant course of spotless virginity to sixty and seventy years of age; and I cannot but glory in being able to produce so many instances of Christian purity out of every nation."

He is here giving an apology to his sovereign for his Christianity, and says he can produce numberless instances from every nation, where, from their childhood, persons have been disciples of God, and lived to old age according to his requirements. In Taylor's "Apostolic Baptism," which I hold in my hand, and which I had occasion before to speak of, and also of the high character and extensive erudition of Mr. Taylor—he has given himself the trouble, in looking for arguments upon this question, to collect and collate a great many facts. On the 103th page, he tells you that the word *neophytus*—newly-planted, was applied to children who were baptized. You find it corroborated in a great many Church histories, that children, and persons who were baptized, received names drawn sometimes from one view of baptism, and sometimes from another. Now, in the catacombs at Rome, you find epitaphs left upon the grave-stones of a great many who have died. Let me read to you some of them that Mr. Taylor has collected:

"Ruffillo, *newly-baptized*, who lived two years and forty days. Quintillian, the father, places this to the memory of his son, who sleeps in the peace of Christ.

"To Domitius, an innocent, *newly baptized*, who lived three years and thirty days.

"Valerius Decentius, the father, places this to his son,

newly baptized, who lived three years, ten months, and fifteen days.

“To Pisentus, an innocent soul, who lived one year, eight months, and thirteen days. NEWLY BAPTIZED; buried on the ides of September, in peace.

“To Jovius, son of Callistus, who lived six years, ten months, and nineteen days. NEWLY BAPTIZED; he died in peace.

“To Leoni, NEWLY BAPTIZED, who lived six years, eight months, and eleven days. He reposed the sixth of the nones of July, Phillippus and Sallia being consuls.

“To Aristus, who lived eight months; NEWLY BAPTIZED; he went off the first of the nones of June: Timasius and Promotorus being consuls.”

Now let me, if I can in the few moments left me, propound this question in debate. The issue between my friend and myself is this: he affirms that none but believers have a right to baptism: I affirm that children have a right to it, a scriptural right to it. To prove that, I have tried to show you, and I think I have done it, that the covenant of grace, the gospel, the Church under which we live, was established with Abraham, and has been continually in force from that day to the present. Now, if you will turn to the Old Testament Scriptures, and read the first twelve chapters of Genesis, what will you find? There was no Church on earth then. Each individual who served God was individually responsible; the father was the priest of the family (Enoch walked with God, a single light shining in darkness), until God called Abraham and his seed and established a Church, and that Church has been in the world

ever since. It is true that different dispensations have come over that Church: different dispensations prior to the coming of Christ, and dispensations quite as different since the coming of Christ. What comparison is there between the Church when the Pentecostal influences of the Holy Ghost was poured out without measure, and the Church in the dark ages, when almost every ray of the gospel light was shut out of the hearts of men? Were not *those* different dispensations, that under Moses, under our Redeemer, that of John the Baptist, when he came to prepare the way, and that dispensation that ushered in the pouring out of the Holy Ghost on the day of Pentecost? And there will be different dispensations until the end of time. Are we not all praying for the time to come, when "every one shall know the Lord, from the least to the greatest?" Will not that be a different dispensation from the one under which we live? Yet under all those different dispensations there has been an identity preserved through them all. When we speak of it, we speak of it as the Church, as the Gospel. When St. Paul speaks of it, he tells the Jews and the Gentiles, in very emphatic language, that it is the same Church. He says to the Gentiles: "If you, contrary to nature, are grafted into a good tree, do not boast: if those which have been broken off shall repent, how much more shall they be grafted into *their own olive-tree?*" Showing that these "Christians at Rome, called to be saints," this very Church established at Rome, was the very Church that God established with Abraham and his seed, was the Church of the Jews—*their own olive-tree*. Then, if you will look, you will find that the apostles, in the cases of Lydia, and Stepha-

nas, and the jailor, baptized households. My good brother says, if you will refer to the sixteenth chapter, you will find that the household of Stephanas could not have been infants, because they ministered to the saints—they served the saints. The apostle says they were the first fruits of Achaia. Now, what time elapsed between the preaching of Paul in Achaia, and the time this was written? Probably thirty or forty years; at least fifteen or twenty years, for his preaching in Achaia was soon after his conversion, and his epistle to the Corinthians was written twenty or thirty years after that. And he might have baptized the household of Stephanas; and these very children, whom he had taken in his arms and baptized, being brought up in the nurture and admonition of the Lord, as Timothy had been, would afterwards minister to the saints. For you generally find men who pay attention to the education of their children, bring them to the altar of God and dedicate them to him in holy baptism in youth—carry out the solemn purposes they then form—you generally find them bringing up very good children. Now and then you will find men and women who neglect their children, and after they have them baptized, let them run riot and wild. But when a man dedicates his children in baptism to God, invokes his benediction upon them, and follows that up properly, he will have a household of faith, and they will be consecrated to God.

[Close of the First Day's Discussion.]

Second Day's Discussion.

WEDNESDAY, July 11, 1860.

MR. MASSEY'S FOURTH ADDRESS.

Mr. MASSEY:—MESSRS. MODERATORS, LADIES, AND GENTLEMEN: While I purpose reserving my reply to the arguments of my opponent, drawn from the Old Testament Scriptures, until he shall have concluded them, I purpose, now, to notice his remarks upon several passages of the New Testament, before proceeding with the argument which I was presenting yesterday. I must say, in the beginning, that there was one remark made by the gentleman, to which I find myself at a loss to reply, without seeming acrimoniousness. (It will only, however, I trust, be seeming.) That is, that while *I* called your attention to the *comments*, he would call your attention to the *passages of Scripture themselves*. Did the gentleman mean, by that remark, to convey to this audience the idea that *I had not presented you with what the Scriptures say upon this subject?* I can but suppose that this was his intention! Yet I can scarcely suppose that he persuaded himself that he could convince this intelligent audience that such was the fact! He KNOWS, as every observing hearer here knows, that I took the history of baptism from its introduction, *as presented in the word of God*, and followed it down, presenting *every case of baptism recorded in the divine volume*; that I read what the *word of God* said with regard to *each one of these cases*; that I presented my views upon each one of them in their regular order; and that I *then* brought up able authority from the

Pedobaptist ranks, to show that my views were correct, according to their interpretation of the same texts of Scripture. These are *facts* that *must* be *known* to *him* as well as to *you*, and I feel persuaded that if there be any expectation that by reiterating such remarks as these, he can make the impression upon the minds of this audience that I have not presented you with sufficient *Scriptural* authority upon this subject, he will fail, and I think I shall be able to show you, before the close of this argument, that the whole of his yesterday's labor was lost. His whole argument has been predicated upon a mistaken theory.

Another thing to which I wish to make allusion, is the argument he presents from the commission, or the deduction which he seems to have drawn from my exposition of it. Faith is prerequisite to baptism; infants cannot exercise faith, says he, and therefore they ought not to be baptized.

Mr. COULLING: Did you understand me to present that argument?

Mr. MASSEY: Certainly; as a *deduction* from *my* views upon the subject—from my argument upon the commission.

Mr. COULLING: I took it up as your argument.

Mr. MASSEY: That was your *deduction*.

Mr. COULLING: No, sir.

Mr. MASSEY: Do you withdraw the deduction?

Mr. COULLING: No, sir; I affirmed that that was *his* argument; *not my deduction*; nor my argument, but his argument; and I commented upon his argument, as I understood it. Now if he is dissatisfied with his argument, he can withdraw it.

MR. MASSEY: I will show you, my hearers, that the gentleman is *mistaken*. *He drew this deduction* from the argument, and I will satisfy *even him* that he did it. The commission, according to his (my) view, said he, requires faith before baptism. Infants cannot believe; therefore, they cannot be baptized. The same commission, he declares, requires faith as a prerequisite to salvation. "He that believeth not, shall be damned." Infants cannot believe, and therefore, according to that mode of argument, infants will be lost.

MR. COULLING: That is the deduction?

MR. MASSEY: *Certainly; that is what I said*, and you *denied*. Now, I ask, what does such a deduction as this amount to? What is it worth? I will give you a deduction from the commission, which is perfectly legitimate. Here is *my* theory upon the subject. *None to whom the gospel is addressed, can be saved without faith. Infants are saved without faith; therefore, the gospel is not addressed to infants.* That is the *proper* view of the subject. The commission does not authorize the apostles of Jesus Christ to address infants. I think the brother will hardly claim that infants were lost prior to this gospel dispensation. If not, how were they saved? I think he will hardly deny that they were saved before *circumcision* was introduced. How were they *then* saved? I believe in the salvation of *all who die in a state of infancy. But, if their salvation depended upon their compliance with the commission, as given by Jesus Christ to the apostles, they never would be saved.* Their salvation depends not upon their exercise of faith. You must look for infant salvation somewhere else, and it will be time enough to do so, when

that subject comes under consideration. I simply state my own belief about infant salvation, to show that the deduction of the brother is wholly unwarranted by anything I said.

And then another thing in regard to the commission. He says that the Greek word, πιστεύσας, rendered in Mark *believeth*, is in the aorist tense, which conveys the idea of completed action. What does the gentleman undertake to teach by that criticism? Does he pretend for a moment to claim that the apostles, going out to preach the gospel where it had *never been preached*, found men *already believing that gospel before they had ever heard it?* When missionaries go to the heathen, will they have nothing to do but to *baptize* them, because they will find them *already believing?* If he will look into the subject a little more carefully, he will find that the exercise of faith *must be completed prior to baptism*, but *not* prior to *instruction*. He will find himself as unfortunate by that criticism as some others he has presented. If the gentleman understands the force of his own criticism, I can see but one object for making it. It does convey the idea that there must be the exercise of faith prior to the ordinance of baptism, but not prior to that instruction which *leads* to the *exercise of that faith*. If the gentleman did not wish to mystify this subject by this criticism, I do not see what his object was. He cannot believe that men are believers before they hear the gospel. If they are, then what need is there to *preach* the gospel?

He drew an argument from the silence of the Jews with regard to the neglect of infants: he is surprised that, having been accustomed to circumcise their in-

fants, they should make no "stir" about it, if no rite was given as a substitute for that. The Jews, no doubt, understood that the gospel presented them something different from what they had before. The fact that they *did* so understand it, may account for their great opposition to it. Nothing but divine power could subdue their enmity to the gospel, and lead them to embrace it. There seems to me to be a strange inconsistency in his reading, in connection with that argument, this passage from Acts xxi., commencing with the twenty-first verse :

"And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses."

Is there no stir about it? Mr. Coulling seemed to think that there was a *great* stir about it, and that brother Paul took it back. Now what did Paul take back?

"And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying, That they ought not to circumcise their children, neither to walk after the customs. What is it, therefore? the multitude must needs come together: for they will hear that thou art come. Do therefore this that we say to thee: We have four men which have a vow upon them; them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know, that those things whereof they were informed concerning thee, are nothing, but that thou thyself also walkest orderly, and keepest the law. As touching the Gentiles which believe, we have written, and concluded that they observe no such thing."

Many of the Jews had not rightly comprehended

the great gospel scheme. Judaizing teachers had gone forth, and taught that the Gentiles who became believers should not only be baptized but circumcised also. Here a question arises. A "stir" is created; they hear that Paul teaches that this was not an appendage of the gospel. And hence the Jews were disposed to question Paul's conducting himself orderly according to the law. But do we find Paul attempting for one moment to justify the circumcision of their children? or for a moment teaching the idea that baptism is given in place of circumcision? Read his defence in the twenty-second chapter of Acts, and you will see that he lets them understand that his business was not to preach Moses. That while he walked orderly and maintained the law as a good citizen, his mission was to preach to the Gentiles, Christ, and him crucified. "God sent me," said he, "to preach the *gospel*."

I again call your attention to Acts xvi. 14, 15—the case of Lydia, alluded to by Mr. Coulling on yesterday:

"And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us."

The brother "*infers*" that there were infants in the house of Lydia; but this *inference* is unsustained by anything in the text, or anything in her history. There is not the slightest evidence that she was the mother of either *grown* or *infant* children. For aught we know

to the contrary, she was, and ever had been, a single woman. We find, from the last verse of this chapter, that Paul and Silas “went out of the prison and entered into the house of Lydia; and when they had seen the brethren, they comforted them and departed.” Now, whoever those were that belonged to Lydia’s household, they were capable of receiving comfort and consolation from the instructions of the apostles.

I presume, as I have given you the *text*, I may now read what Dr. Clarke says upon this passage.

“*She attended unto the things, &c.*] She believed them, and received them as the doctrines of God; and in this faith she was joined by her whole family, and in it they were all baptized.”

Now, who her family were, it is not for me to say. They may have been domestics, or aids in her merchandising. She was from Thyatira, three hundred miles distant, a seller of purple, on a trading mission. But whoever heard of anything so remarkable as the effort, from such *remote inferences* as these, to set aside the commission, and all the plain acts of the apostles under that commission? I have shown you, that in every single case of baptism recorded in the word of God, faith is a pre-requisite. My brother says, that he agrees that nine tenths of these cases were those of adults. Now, will he point me to the cases of *infants*? These are *all* the cases *I* can find, and not *one infant among them*. If there are *any* cases of infant baptism recorded there, surely the gentleman can find them. *I* cannot refer to a *single case*.

Dr. Empie says: Empie on Baptism, p. 131. “*All* the recorded instances of baptism (in the New Testa-

ment) are cases of *adults*." Professor Stewart says, that he finds "neither command nor precept for baptizing infants in the word of God." And so with other authorities. To predicate infant baptism upon the bare *presumption* that *Mrs. Lydia* (?) was the mother of a large family of infant children, shows how hard our opponents are pressed to find it in the word of God. And yet it was *her* house, and she had entire control of affairs; *Mr. Lydia* had nothing to do with matters there. I would like to be introduced to *Madame Lydia's* "*worser* half." Bear in mind I am not merely calling your attention to the *comments*; I have read the passage of *Scripture*, and given *my* views, and now I will show that Pedobaptists sustain these views. And I will say here, as reference has been made to *οἶκος* and *οἰκία*, that no argument can be drawn in favor of infant baptism from *οἶκος* or *οἰκία*. These terms are used interchangeably in the word of God. A few years ago, when this hypothesis was first brought to my notice, I examined every place in the Greek Testament, where *οἶκος* and *οἰκία*, and their cognates occur, and satisfied myself that they were not only used interchangeably, but that no argument, based upon these words, could be made by Pedobaptists in support of infant baptism. Donnegan's Greek Lexicon gives this meaning of *οἶκος*, *οὔ, ὄ*: a house; a chamber; a tent; a household; property belonging to a family; a family; a race." *Οἰκία, ας, ῆ*: a house; a dwelling; *but especially*, a family; the persons of a household." Grove's Greek Lexicon, gives *οἶκος* this meaning. "A house, a mansion, dwelling, abode; a house of God, temple; a palace, court; an apartment, a home; a family, household; lineage, descent; property, sub-

stance." "Οικία, from οἶκος, he defines a house, dwelling, residence, abode ; a household, family."

Olshausen (vol. iii., page 347) says upon this passage :

"It is highly improbable that the phrase οἶκος αὐτῆς, *her household*, should be understood as including infant children : relatives, servants, grown children might be baptized along with her, for they would at once be carried away by the youthful power of her new life of faith. There is altogether wanting any conclusive proof-passage for the baptism of children in the age of the apostles ; nor can the necessity of it be deduced from the nature of baptism."

And at the bottom of the page, is the following note by the editor :

"In the words describing the institution of baptism, in Matth. xxviii. 19, the connection of μαθητεύειν, discipling, with βαπτίζεν, baptizing, and διδάσκειν, teaching, appears quite positively to oppose the idea, that the baptism of children entered at first into the view of Christ."

I think, my hearers, these evidences and arguments are enough to satisfy this audience, with regard to what was said by the gentleman upon these passages.

I now come to the argument that I was presenting on yesterday, to show that *believers* are the *only scriptural subjects of apostolic or Christian baptism*. I have gone through all the cases of baptism recorded in the word of God. I have shown you, I think, beyond question, that *all* these cases were cases of *adult* baptism—cases of baptism of professed *believers* in the Lord Jesus Christ. I now come to arguments drawn from history. I will show you that Church history establishes the fact

that infant baptism was *unknown* in the early ages of the Church. The *baptism of believers* was the *universal* practice of the Christian Church, until the corruptions of the third century.

I have here Dr. Mosheim's "Church History," translated from the original Latin, with notes, chronological tables, and an appendix, by Dr. Maclaine. He comes, not as a *theologian*, but as a *historian*, to record *facts*: a *Pedobaptist* historian. He will certainly not make a record *against himself*, unless he be compelled to do so by *facts*. In vol. 1, page 38, we find the following:

"Nor, in this first century, was the distinction made between Christians of a more or less perfect order, which took place afterward. Whoever acknowledged Christ as the Saviour of mankind, and made a solemn profession of his confidence in him, was immediately baptized and received into the Church. But when the Church began to flourish, and its members to increase, it was thought prudent and necessary to divide Christians into two orders, distinguished by the name of believers and catechumens. The former were those who had been solemnly admitted into the Church by baptism, and, in consequence thereof, were instructed in all the mysteries of religion, had access to all the parts of divine worship, and were authorized to vote in the ecclesiastical assemblies. The latter were such as had not yet been dedicated to God and Christ by baptism, and were, therefore, neither admitted to the public prayers nor the holy communion, nor to the ecclesiastical assemblies."

On page 69, he says (*of the second century*):

"The sacrament of baptism was administered publicly twice every year, at the festivals of Easter and

Pentecost or Whitsuntide, either by the bishop, or, in consequence of his authorization and appointment, by the presbyters. The persons that were to be baptized, after they had repeated the Creed, confessed and renounced their sins, and particularly the devil and his pompous allurements, were immersed under water, and received into Christ's kingdom by a solemn invocation of Father, Son, and Holy Ghost, according to the express command of our blessed Lord."

On page 91 (speaking of the third century), he says :

"There were, twice a year, stated times when baptism was administered to such as, after a long course of trial and preparation, offered themselves as candidates for the profession of Christianity."

I now invite your attention to Dr. Augustus Neander, another distinguished *Pedobaptist Church historian*. In vol. 1, page 305, he says :

"We shall speak first of baptism. At the beginning, when it was important that the Church should rapidly extend itself, those who confessed their belief in *Jesus* as the *Messiah* (among the Jews), or their belief in one God, and in *Jesus* as the *Messiah* (among the Gentiles), were immediately baptized, as appears from the New Testament."

On page 306, he says :

"Some traces of a *confession of faith*, which was made at baptism, are to be found even in the New Testament. Such confessions of faith were afterward more fully drawn out, in opposition to Jews, to pagans, and to heretics. These confessions were intended to embrace those essentials of Christianity wherein all the Churches were agreed. It was believed that the doctrine expressed

in these confessions of faith proceeded from the apostles; that it was the doctrine which they preached in living words and in their writings; but it was by no means the opinion in the beginning, that the apostles had drawn up any such confession in words."

On page 307, he says:

"This confession was put into the hands of the catechumens, as a document which contained the essentials of Christianity. Many who had been led to embrace the faith after much inquiry, after consulting different religious writings and reading the Scriptures for themselves, of course did not need it to keep them in the knowledge of Christianity. Others, however, obtained their first knowledge of Christianity from the instruction contained in the confession of faith, and imparted in connection with it, without finding themselves in a situation, till sometime afterward, of comparing with the Scriptures what they had thus received from human tradition. It was of these the Gnostic Heracleon remarked: 'They are led first to believe on the Saviour by the testimony of men; but when they come to his own words, they believe no longer on the ground of human testimony alone, but for the sake of the truth itself;' and, in reference to the same class, Clement of Alexandria says: 'The first saving change from heathenism is *faith*. That is, a compendious knowledge of all that is necessary to salvation.'"

On page 311, he says:

"Baptism was administered, at first, only to adults, as men were accustomed to conceive baptism and faith as strictly connected. We have all reason for not deriving infant baptism from apostolic institution, and the recog-

nition of it, which followed somewhat later, as an apostolic tradition, serves to confirm this hypothesis."

I have here a work written by a Baptist: but what I purpose reading to you will be quotations which he has made from Pedobaptist authorities; hence it does not in anywise change the fact that it is still *Pedobaptist testimony*. In "The Evils of Infant Baptism," by Dr. Howell, on page 20, we find these quotations:

"Martin Luther, the great father of the Reformation, says: 'It cannot be proved *by the Scriptures* that infant baptism was instituted *by Christ*, or begun by the first Christians after the apostles.' [Apud Van. Inf. Bapt., part 2, p. 8.] John Calvin testifies thus: 'It is nowhere expressly mentioned *by the evangelists* that any *child* was by the *apostles* baptized.'—(Institutes of Religion, Liber 4, &c., &c.) Bishop Burnet avers—'There is no express *precept* or rule given in *the New Testament*, for the baptism of infants.'—(Expos. 39 Arts., Art. 18.) Starck says: 'The connection of infant baptism with circumcision deserves no consideration, since there were physical reasons for circumcising in infancy.'—(Hist. Bap., p. 11.) Augusti says: 'The parallel between circumcision and baptism is altogether foreign to the New Testament.'—(Works, vol. 7, p. 329.) Bishop Jeremy Taylor thus writes: 'For the argument from circumcision, it is invalid from infinite considerations. Figures and types prove nothing, unless a command go along with them, or some express [declaration] to signify such to be their purpose.'—(Liberty of Prophecy, pp. 228–246.) Dr. Woods, of Andover, remarks: 'It is a plain case that there is no express precept respecting infant baptism in our sacred writings. The proof,

then, that it is a divine institution, must be made out in some other way.'—(Lect. on Inf. Bapt., p. 11.) Prof. Stuart says: 'Commands, or plain and certain examples in the New Testament, relative to it, [infant baptism,] I do not find.'—(Biblical Repository, 1833, p. 385.) And finally, Dr. Neander declares: 'As baptism was closely united with a conscious entrance on Christian communion, faith and baptism were always connected with one another; and thus it is in the highest degree probable, that baptism was performed only in instances where both could meet together, and that the practice of infant baptism was unknown to the apostolic age.'—(Planting and Training, p. 101.)"

I will now read from Neander, vol. ii. page 319; (He is speaking of the period from 212 to 590.) He says:

"It was still very far from being the case, especially in the Greek Church, that infant baptism, although acknowledged to be necessary, was generally introduced into practice. Partly, the same mistaken notions which arose from confounding the thing represented by baptism with the outward rite, and which afterwards led to the over-valuation of infant baptism, and partly, the frivolous tone of thinking, the indifference to all higher concerns, which characterized so many who had only exchanged the Pagan for a Christian outside—all this together, contributed to bring it about. That among the Christians of the East, infant baptism, though in theory acknowledged to be necessary, yet entered so rarely and with so much difficulty into the Church life during the first half of this period."

We see that although they had commenced to introduce it, and to propagate the theory that led to it, they

found great difficulty in introducing it, and it was introduced very gradually. Gieseler, another Church historian, Doctor of Philosophy and Theology, and Professor of Theology in Gottingen, says, on page 294 :

“The baptism of infants did not become universal until after the time of Augustine.”

(Augustine died about the year 430.) Here are “Christian Antiquities,” by Dr. Riddle. I need not tell you what this work is ; the brother will endorse it himself, as he brought it here. On page 444 of Christian Antiquities, you will find the following :

“The general adoption of the practice of infant baptism, has so far affected the regulations of the Church, concerning the qualifications and admission of candidates for this sacred ordinance, that what was formerly the rule in this respect, has become the exception. The institutions of the Church during the first five centuries, concerning the preparations for baptism, and all the laws and rules which existed during this period, relating to the acceptance or rejection of candidates, necessarily fell into disuse when the baptism of infants was not only permitted, but enjoined as a duty, and almost universally observed. The old rule which prescribed caution in the admission of candidates, and a careful preparation for the rite, was applicable for the most part only to Jewish, heathen, and other proselytes, after the sixth century.”

I think I have presented you with sufficient testimony, to show what the practice of the Church in the early ages of Christianity was. The brother was very eloquent yesterday, when he spoke of the “stir” that would have been made, if the apostles and Christians

had begun to neglect infants, or had not given them baptism. Here, we find that there was great difficulty, according to Church historians, in *introducing* infant baptism even after the corruptions of the age had evolved the theory from which the practice sprung.

Now, in regard to the little children that were brought to Christ. As I have but little time left, I will refer at once to what Dr. Olshausen says upon the subject. It is upon Matthew xix. 1, 3, and 4 verses; where they brought little children to Jesus, that He might lay his hands upon them and bless them, and the disciples rebuked them; but Jesus said, "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven." The idea which the brother seems to draw from this is, that this justifies the conclusion that infants were proper subjects for the kingdom of Heaven, and *therefore*, proper subjects for baptism. If you should see any one bringing an infant to me to be baptized, and should hear my Baptist brethren objecting to their coming to me, the natural conclusion would be that I was not *accustomed to baptizing infants*. No Methodist would raise such an objection to your taking them to brother *Coulling*, for *he is accustomed to it*. Suppose that *Jesus Christ* had been accustomed to baptizing infants, would the disciples have *rebuked* those who brought them to him? Christ's disciples were certainly *not Methodists*. Dr. Olshausen says, vol. ii. p. 106:

"Of that reference to infant baptism, which it is so common to seek in this narrative, there is clearly not the slightest trace to be found. The Saviour sets the children before the apostles as symbols of spiritual re-

generation, and of the simple childlike feeling therein imparted. (But infant baptism stands connected with regeneration, only in so far as we view it, in combination with the personal and conscious reception of the Gospel—an act which confirmation is intended to represent). On the part of the parents, however, when they brought their children, there was evidently nothing more intended, than to have a spiritual blessing bestowed upon them, and this the little ones received by the laying on of Christ's hands. Being conveyed to them through the accompanying prayer, it could not fail to exercise a beneficent spiritual influence."

Though this man advocates infant baptism, yet whenever we bring forward any portion of the word of God, where it is claimed that infant baptism is to be found, he admits, in almost every case, that it is not *there*. He takes the plain, common sense, rational view of the text, and finds *no infant baptism in it*; and it is the view all of us would take from the word of God. No man would think of seeking infant baptism in that passage, if he had not a theory to support, which was in desperate need of a prop; but this case, so far from teaching infant baptism, is in direct conflict with the idea that infant baptism was known to the Apostles.

[*Time expired.*]

MR. COULLING'S FOURTH REPLY.

MR. COULLING: It would suit me, just at this time, to begin where my good brother left off. He wants to make the impression upon your minds that I adduced this passage which he last quoted from Matthew, to

prove infant baptism, and reads Mr. Olshausen there as evidence to that effect. Now I submit to you, if I introduced it for any such purpose.

Mr. MASSEY: I said you introduced it to show that they were fit subjects for the kingdom of Heaven, and *therefore* fit subjects for the Church.

Mr. COULLING: But you said I tried to adduce infant baptism from it.

Mr. MASSEY: I would be glad to know *what* you introduced it for, if *not to sustain Infant Baptism?*

Mr. COULLING: I introduced it to show that infant children were introduced by the Redeemer to show the moral character believers should have. Again, he says that the introduction of it proves the very reverse of what I introduced it for; that the fact was, that the Saviour was not in the habit of doing such things, and the apostles did not like it, because it was an innovation upon the Saviour's habits. Is that so? What did the Saviour say? This is the import of what he said: I am surprised that you have not yet caught the spirit of my teachings: Suffer little children to come unto me, and forbid them not. The brother says they knew all the Saviour did, and all his feelings upon the subject, and they repelled them, as he would; but I, being accustomed to such things, would receive them. Now, does the text, or the context, teach any such idea, or justify any such deduction? It proves that the disciples were very slow, like a great many other people in the world, to learn their Lord's will upon the subject. And it proves, that under the impulse of those natural feelings of revulsion to the will of God, they repelled the children from the blessed Saviour: just as they wanted to

call down fire from heaven to consume the people, because they did not do as they thought right: just as they said, We forbade those who cast out devils in thy name; but the Master said, You ought not to have done it. Now, let me take up those passages, to prove that because Jesus Christ was in the habit of calling down fire from heaven, his followers also called it down; because Jesus Christ was in the habit of repelling children, therefore the apostles repelled them, and you will have the force of his argument. Now, is not that enough upon that point? Does it not stand where I put it, in spite of all he has said to the contrary? And does it not prove just what I brought it forward to prove?

Now, I will go back to the beginning. He, I think, misunderstood me; and unintentionally, I think, seemed to make the impression, at any rate, that I had done him injustice in what I said last evening, in reference to his appeal to commentaries. What I did say was this—and I repeat it, and I leave it to you to judge between us; and I do it altogether in a spirit of kindness. I said this, in proving the several positions that I had sustained, that I chose to look to the texts of Scripture, and take them and bring them together. I thought that was reasonable, because the proposition said *Scripture*. The Bible was to me the last resort. But I said, while he referred to passages of Scripture, he relied upon the comments upon those passages for his proof, not upon those passages themselves as they stood, but upon the understanding of those passages by the commentators. Is not that so? That is just the impression that I intended to make. He brings forward a passage of

Scripture : that passage may be doubtful, ambiguous, not such as exactly to suit his purposes, as a great many of them do not. Then he brings forward a commentator who happens to view the subject in some light that seems to favor the view that he wishes to sustain. He reads that commentary, and relies upon it and not upon the text. Is that not so? I do not blame him for it, for it is a dire necessity of the case. If the text proved it, he would not want a commentary ; but as it does not, he relies upon the commentary. That is the sum and substance of what I wished to say.

Again, he introduced what he called my deduction from his argument upon the commission. I think, the probability is, that at the time I made that remark, he was engaged in some way : I would not be surprised if he was writing, or something of the kind : and his mind was not exactly fixed upon what I said. For, sometimes when I have asked him something he has said, he has replied : " Well, really, I was engaged, and did not understand you." So with myself, when I am taking notes of his argument, I do not always hear all that he says. Hence the want of clearness in his apprehension—at least, in the manner in which he seemed to express it. Now, here is the fact, as I understand it. He argues here that the commission given by the blessed Redeemer is our charter to administer baptism ; that beyond the limits and confines of that commission we have no right to go. Do you not all understand him so? That the commission, saying expressly that you must believe before you are baptized, shuts us up to what he calls believer's baptism only. Now, I affirm that if that mode of reasoning is correct, it follows, that because in-

fants cannot believe, therefore they cannot be baptized; that the very commission which says, according to him, believe and be baptized, says also, believe and be saved; and if incapacity to believe excludes from baptism, the argument proves that it excludes them from salvation. Then, to meet that argument right there, he comes right out and breaks down the fence that he has labored for two days to put up, and lets out infant salvation and infant baptism; and, according to him, you must go somewhere else to prove infant salvation, and, of course, we can go somewhere else to prove infant baptism. And certainly, according to the gentleman's own admission, this commission is not full instruction in reference to children, for it does not teach how children are to be saved.

Mr. MASSEY: It does not teach anything about them.

Mr. COULLING: Then, if I can prove from other passages that children are brought into the Church of Christ and the covenant of God, this commission does not shut me out from it. I think I have removed the great barrier which he has erected, for he opens the gate himself, and lets me out foot-loose, and says that the commission does not say a word about children; though he said, this morning, I never could get away from it.

Another criticism that he urged, with reference to that commission. I do not think that you have exactly caught my idea with reference to the criticism that I suggested, from my good brother's representation of the force of the two participles that are used. Mark gives the version thus: "And he said unto them, Go into all the world, and preach the gospel to every creature. He that believeth and is baptized," &c. Now the English

scholar—the person who has only learned the English language, from reading that—if he were asked to parse the word *believeth*, would regard it probably as in the present tense; and the following verb, *baptized*, as the perfect of the indicative passive. Therefore, the English version seems to say, first you are to believe, and then, following as a consequence, you are to be baptized: whereas the Greek authorizes no such construction. Now let me read it as the Greek gives it: “He that has believed, and has been baptized, shall be saved.” Not that believing and baptizing are predicated the one of the other, or as one preceding the other; but simply that both are required to be performed, and then the man that continues faithful unto death, believing in God, shall be saved. That is the idea. He that has believed, and he that has been baptized—no matter which comes first: that is not stated in the text at all—I mean the Greek text—while it seems to be stated in the English text. That is the point to which I wish to call attention. The idea which is attempted to be conveyed, and which is derived solely from the English translation, has no foundation whatever in a correct comprehension and construction of the original.

Turn, now, to Acts xxi. 18 and 25; I wish to make some allusion to some remarks offered upon that subject. You will recollect that I introduced this passage yesterday in this connection; I was attempting to show that it would be one of the most marvellous things in this world, if the children of a whole nation, that from time immemorial, had been in the habit of having their infants with them in their own church-communion, should be expelled—it would be the strangest thing, I say, that

this should occur, and there be no stir made upon the subject. And to prove that and to show it, I showed you what a stir was made, here, in Jerusalem, I think it was, but no matter where, when it was reported that St. Paul had refused to comply with the requirements of the old Church. Now, say the apostles to him, in substance, "Now, Paul, you will have a terrible ado here." He affirmed that there had been a stir produced; he affirmed that the people were dissatisfied, because St. Paul would not comply with these old requirements; and then the brother asks this: "Did St. Paul consent to or countenance any such thing? Did he do it?" and then he quotes a passage found in a different connection, altogether, and left the impression upon your minds that St. Paul did not countenance this stir. Now, just read the 26th verse of this chapter:

"Then, Paul took the men, and the next day purifying himself with them, entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them."

So, that so far from St. Paul repudiating it, the 26th verse confirms everything that I stated, and St. Paul entered into their plan to quiet the people. I mention that, not because it was material to the purpose for which I introduced it, as it was fully met even with his criticisms upon it; but, just to show you that in the effort to avoid that inference a slight blunder was made, a slight mistake occurred; the brother did not read quite far enough. Again, in that passage, that it seemed surprising that I had forgotten—and I think it is a little surprising that I had forgotten that the baptism of

Lydia is recorded in this sixteenth chapter of Acts—the argument is attempted to be adduced here, that these people who were baptized, this household of Lydia, were adults, and the brother affirms positively that there were no infants there; just as positively as if he had been there and seen Lydia's family, and knew all about it. Though, he says he does not know anything about Mr. Lydia.

Mr. MASSEY: I denied that there was any sort of authoritative evidence, to show that there were infants. You affirmed that there were, and it devolves upon you to prove it. *You affirm a position, and then require me to prove that it is not so; you affirm that there were infants, and then call upon me to prove that there were not.*

Mr. COULLING: I knew he would deny it.

Mr. MASSEY: *Because you knew I did not say it.*

Mr. COULLING: I did not say you did. I knew that he would deny it, and that is all that I said—that he most positively denies it, most emphatically denies it. Now, if there were no infants—and I suppose he would be good authority for that as far as it goes—then, according to the text, what becomes of "*believer's baptism?*" There were people here baptized who, he says, were not infants. They then must have been adults, I suppose, one of the two; and there was then baptism of adults without faith. Then, what becomes of his main proposition? Gone to the four winds; blown up as high as Haman was hung; no doubt about that. He affirms most positively that there were no infants there, and says it devolves upon me to prove it. What stronger proof will you ask than what I have already

given? Why does he not say that the Peshito-Syriac edition is incorrect, though made almost in the very days of the apostle, and which says—Lydia, and the children of her household were baptized? Why does not he, from among all the learned men who have written upon this subject, bring forward some proof against the accuracy of that translation, made at the very time when the people understood something about it? I have not proved it! Why, that is proof, “demonstration strong as Holy Writ;” that is proof that is irrefragable; that is a species of proof that not one of the writers upon the subject that I have ever read (I have not read every one of them, and would not for a pretty thing)—that is proof that not one of them will grapple with. And then, what of the proof of the obituary notices from the tombstones of little children? Let him bring forward some supposition that will relieve his “believer’s baptism only” from the dilemma in which he has placed it by his own interpretation of Lydia’s baptism. What is he going to do? To suppose that those people did believe? If he can put his supposition in the text, is it not just as lawful, and a little more so with all this evidence, to put my supposition in there, that there were infant children? And although I do not know Mr. Lydia, nor Mrs. Lydia, except what this text tells us, yet I know as far as testimony goes that Lydia had children. “Oh, no,” says he; “turn to the 40th verse, and you will find that which is proof positive against it.”

“And they went out of the prison, and entered into the house of Lydia; and when they had seen the brethren, they comforted them, and departed.”

Who departed? If the brother had just given himself the trouble to read a chapter or two before, I will tell you what he would have found out. He would have found out, that Paul and Luke and Silas were travelling together; and hence you find *he* and *we* and *I* used in the whole context. When Paul and Silas and Luke met with brother Timothy, they took him along with them. And then they all went to Philippi, and there went to preaching out on the seashore. Paul got up and preached a sermon, and delivered an exhortation, and God opened the heart of Lydia, and she received the teachings of Paul, and Lydia was baptized, and her children with her. And Lydia said, "If you have judged me to be faithful to the Lord, come into my house and abide there." Who went into her house? Paul, Silas, Luke, and Timothy. Paul, a few evenings afterward, rebuked the spirit of divination which was in a young girl, and which brought her masters much gain. And when they saw that the hope of their gains was gone, they caught Paul and Silas, and had them thrown into prison. Luke and Timothy were still at the house of Lydia, and when Paul and Silas got out of prison, they went to Sister Lydia's house and comforted the brethren. What brethren? Why, Luke and Timothy, who were still staying there. Read this whole chapter, and you will find that this is all so. I have read it over carefully, two or three times, and I have it all noted down, here. They were the brethren who were in sister Lydia's house. So that that strong argument, which nobody can meet, does not happen to be an argument at all; it is just a slight mistake, occurring from a want of examination of this passage in the Acts of the Apostles. That is about the simple English of it.

No positive argument, says he, can be deduced from the use of *οἶκος* and *οἰκία*; and then he turns in and favors you with a long string of definitions of both of those words from Donnegan and Grove. Well, Donnegan and Grove, according to my hearing, and I think I heard accurately, sustained precisely the very position which I occupy upon this subject. And that is, that while *οἶκος* and *οἰκία* have various meanings, as most words have; one of the meanings is, a family, the children of a family. They both sustain that position. That is all I want. That those words, under different circumstances, may have different meanings, is just what is true of every other word; and all he says about them does not infringe upon the force of my argument, not a jot or a tittle. And that these words do carry argumentative force, I have the pleasure of knowing, from the fact that some of the ripest Greek scholars in Europe and in America understand them and argue from them as, not only having force, but as having a force that I say very few who understand the argument, will oppose and grapple with. "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved and thy house." "And he spake to him the word of the Lord, and to all (*εν τῇ οἰκίᾳ αὐτοῦ*) that were in his house." "And he took them the same hour of the night and washed their stripes and was baptized, he and all (*οἱ αὐτοῦ παντες*) his." "Thou shalt be saved (*και ὁ οἶκος σου*) and thy house." Now, tell me, why that difference in the use of terms constantly recurring? Wherever you find the baptism of a household spoken of, it is in those terms. No force! No argument! Is that so? If these men understood the language that

they wrote, did they use this language at haphazard? And yet no argument deducible from it! It is a strong collateral argument, and I refer to it simply as collateral.

I come next to another point that he stated. He affirms that he has shown that all the cases to which he has referred, are cases of adult baptism, and nothing else. Now, I just wish to submit that to you. The arguments I have urged are all before you; and all that he has urged are before you. Now, has he done that to the satisfaction of this audience? Has he shown that in every case of baptism to which he has referred, there was nothing in the world but adult baptism? Has he shown it in the case of Lydia's household, and the household of Stephanas, and the household of the jailor? Has he done it?

Now to another argument. He promised to give us history, as I understood him, to prove that none but believers are to be baptized. He started out with that proposition; he has brought forward abundance of arguments to prove that believers ought to be baptized: a thing that nobody ever did doubt. But he has yet to prove his great proposition to which he has committed himself, that only believers are to be baptized. He brings forward quotation after quotation from Church history. I wish now to refer you to Mosheim, page 38, this is one of his Church histories, to prove that none but believers were to be baptized:

“Nor, in the first century, was the distinction made between Christians of a more or less perfect order, which took place afterward. Whoever acknowledged Christ as the Saviour of mankind, and made a solemn profes-

sion of his confidence in him, was immediately baptized and received into the Church."

Does he say no others but those were baptized and received into the Church? No: no such intimation:

"But when the Church began to flourish, and its members to increase, it was thought prudent and necessary to divide Christians into two orders, distinguished by the names of believers and catechumens. The former were those who had been solemnly admitted into the Church by baptism, and, in consequence thereof, were instructed in all the mysteries of religion, had access to all the parts of divine worship, and were authorized to vote in the ecclesiastical assemblies. The latter were such as had not yet been dedicated to God and Christ by baptism, and were, therefore, neither admitted to the public prayers, nor to the holy communion, nor to the ecclesiastical assemblies."

Then, all that Mosheim says here, everything about it is, that when adult persons wanted to get into the Church, after the first century, they were required to become catechumens before they were to be baptized. And a very good reason for it. The gospel spread into heathen lands, getting hold of men who knew nothing of religion, Judaism, or anything else; and the preachers did not introduce them immediately into the Church, but made them catechumens. Just precisely as any denomination of Christians in this land would do at the present day, if they were to go among heathen people. They would instruct those heathen people before they admitted them to baptism, let them say what they may, or seem what they may. That is all natural, all right. There is nothing here in conflict with my opinion, or to

support the "only believer's baptism" that my good brother has been speaking of. Again, from page 69 of Mosheim, he read the following :

"The sacrament of baptism was administered publicly twice every year, at the festivals of Easter and Pentecost, or Whitsuntide, either by the bishop, or, in consequence of his authorization and appointment, by the presbyters. The persons that were to be baptized, after they had repeated the Creed, confessed and renounced their sins, and particularly the devil and his pompous allurements, were immersed in water and received into Christ's kingdom by a solemn invocation, of Father, Son, and Holy Ghost, according to the express command of our blessed Lord."

It does not once say that none others ; not one single word about it: silent as the grave upon the very point, the only point of controversy. And yet this is brought forward to prove nothing but immersion. From page 91 another quotation is made :

"Those who were in a penitential state, and those also who had not received the sacrament of baptism, were not admitted to this holy supper ; and it is not difficult to perceive that these exclusions were an intimation of what was practised in the heathen mysteries."

And further on :

"It was also more frequently repeated in some churches than others ; but was considered in all as of the highest importance, and as essential to salvation : for which reason it was even thought proper to administer it to infants."

I suppose he is speaking of the sacrament of the Lord's Supper.

Again, he says :

“ There were, twice a year, stated times when baptism was administered to such as, after a long course of trial and preparation, offered themselves as candidates for the profession of Christianity.”

Again silent: does not say a word about believers only. And as I have repeated it until I am tired of saying it—as I have no doubt you are all tired of hearing it—all this proves very conclusively what never was disputed, what is not in debate at all, and falls very far short of proving the only point of controversy between us. Another quotation is from Neander, vol. i., page 305 :

“ We shall speak first of baptism. At the beginning, when it was important that the Church should rapidly extend itself, those who confessed their belief in *Jesus* as the *Messiah* (among the Jews), or their belief in one God, and in *Jesus* as the *Messiah* (among the Gentiles), were immediately baptized, as appears from the New Testament.”

Well, who ever doubted that? And what does it prove? What, I again say, has never been in controversy.

“ This confession was put into the hands of the catechumens, as a document which contained the essentials of Christianity. Many who had been led to embrace the faith after much inquiry, after consulting different religious writings, and reading the Scriptures for themselves, of course did not need it to keep them in the knowledge of Christianity.”

The same thing: it utterly fails to prove the very point in controversy. Again :

“Baptism was administered at first only to adults; as men were accustomed to conceive baptism and faith as strictly connected. We have all reason for not deriving infant baptism from apostolic institution; and the recognition of it that followed somewhat later as apostolic tradition, serves to confirm this hypothesis.”

That is the opinion of Mr. Neander. Now I wish to call your attention to a few facts. Here is a note here in Latin (Neander), and I have a great mind to give you a translation of it. But it probably will not be worth while, as we will get the same thing from other sources. And just in keeping with the last quotation, were several quotations made from Dr. Howell's work on Baptism. Now here is the idea: here are men who have given their opinion simply upon the subject. Now, I want to bring you some history. I refer you to page 202 of Cave's "Primitive Christianity:"

“From the persons *ministering*, we proceed to the persons upon whom it was *conferred*, and they were of two sorts, *infants* and *adult* persons.”

This is an assertion of Mr. Cave's; let us see how he proves it:

“How far the baptizing of infants is included in our *Saviour's* institution, is not my work to dispute; but, certainly, if in controverted cases the constant practice of the Church, and those who immediately succeeded the apostles, be (as no man can deny it is) the best interpreter of the laws of *Christ*, the dispute, one would think, should be at an end; for that it always was the custom to receive the children of *Christian parents* into the Church by baptism, we have sufficient evidence, for the greatest part of the most early writers, *Irenæus*, *Ter-*

tullian, Origen, Cyprian, &c., whose testimonies I do not produce, because I find them collected by others, and the argument thence so forcible and conclusive, that the most zealous opponents of *Infant Baptism* know not how to evade it."

There is the opinion of a man, not given as this man's (Neander's) opinion, without reference to authority, but given upon the authority of Irenus, Tertullian, Origen, Cyprian: these are the men who support it. Let us go on a little farther :

"The testimony being so clear, and not the least shadow that I know of, in these times, of anything to make against it. There was, indeed, in *Cyprian's* time, a controversy about the baptism of infants, not *whether* they ought to be baptized (for of that there was no doubt), but concerning the *time* when it was to be administered, whether on the *second* or *third*, or whether, as *circumcision* of old, to be deferred till the *eighth* day. For the determining of which, *Cyprian*, sitting in council with sixty-six bishops, writes a *synodical* epistle to Fidus, to let him know that it was not necessary to be deferred so long."

(And here he quotes from Fidus' letter.)

MR. MASSEY'S FIFTH ADDRESS.

Mr. MASSEY: One would have supposed, had he arrived here just before the close of the gentleman's argument, that this (Cave) was the only Church history that had been presented here to-day. He speaks of Mosheim, and Neander, and Gieseler, as giving their *opinions*, and says: "Now I want to bring you some

history." It requires a pretty good degree of faith and charity to appreciate such an argument as this, if it may be called an argument, without losing some appreciation of the *arguer*. And then another thing in connection with these histories. These Church histories are acknowledged by the Christian Church throughout the length and breadth of the land, to be the most able and faithful Church histories that have ever been written. Now, Mr. Coulling tells you that they have only spoken of *adults*, and argues that their *silence* with regard to *infants* justifies the conclusion that infants were baptized. Now, if infants *were* baptized, and these men gave no account of it, were they faithful historians? Did they state what took place? They declare that in the first, second, and third centuries, *baptism was preceded by a profession of faith*. He says this was only in reference to adults. I *know* it is in reference to adults, because *infant baptism was unknown to the age*. He *knows* these historians state *all* the practice of the Church with regard to the administration of baptism; and that the reason why they give no account of infant baptism is, that *infant baptism was not practised*. I really pity the *languishing* cause that requires such a defence. And I felt for the gloomy forebodings of those who have endeavored to cheer by smiles and bows and expressions of approbation, when they saw their champion endeavoring to sustain his theory by such sophistry as this. Unless the gentleman is more ignorant of Church history than I could have supposed him to be, *he knows that not one single trace of infant baptism can be found earlier than the middle of the second century*.

With regard to his criticism upon the commission, nothing more need be said. If I were to tell any of you to go and bring me a *man*, you would understand that that direction gave you no authority to bring me a *child*. I have already shown you that baptism is a *positive* institution, deriving all its authority from the institutor himself. And when he gives directions to baptize persons who give evidence that they possess the qualifications he prescribes, and says nothing of others, and as no authority to baptize at all was given until he gave it to his disciples, they have only authority to baptize those mentioned; *none others*. He told them to baptize *believers*, and they must follow his directions.

The gentleman asks why I have not said anything about the Peshito-Syriac edition. I suppose some of you, my hearers, were as much startled as I was yesterday at the great sensitiveness of the gentleman when I spoke about quoting from memory. I did not mean for a moment that the gentleman would misquote any portion of history or any commentary. But, remembering that he and I, as all other men, are liable to make mistakes, and to misquote *unintentionally* when quoting from *memory*, I spoke of the importance of having the witnesses present. And I was rather surprised to find the gentleman taking as a *personal reflection* what I certainly did not so intend. But what a change has a single day produced! No one need ask, "Upon what food hath this modern Cæsar fed, that he hath grown so great?" He says he not only *saw*, but *actually* "*conversed with a man who had had the Peshito edition in his hand!*" And then he presents to you, as "*demonstration strong as Holy Writ,*" this mere *hearsay* of

what is in the Peshito edition as sustaining his view of Lydia and her family. He gives it to you, not even as a quotation from *memory*, but upon his memory of the say-so of some one else, "*who actually had the Peshito edition in his hand, and who talked with him.*" Now, is this Peshito edition of any more authority than the original from which it was translated? Is it better than the translation of King James, which has been eulogized as the best translation of the word of God extant? He not only brings you here *hearsay* testimony, differing entirely from both the *Greek* and *English Scriptures*, but pronounces it "*demonstration strong as Holy Writ!!!*" He says that some of the ripest Greek scholars in Europe and America understand *οἰκὸς* and *οἰκία* as he does. Well, I do not know who they are. He has affirmed this as a fact; but has not brought any testimony to prove it. He has simply *affirmed* it. He talks a great deal about *proof* and *not affirmation*; and yet he is very fluent in "*affirmations*" *himself*. I cannot meet his "*ripe scholars*," for they are not here; he has not even given me their *names*. When I present testimony, I have it here for him to examine. He rather complains of my bringing these "*tomes of books*," as he calls them; these commentaries and authorities. Here are passages of Scripture about which he and I differ. Who are to determine which of us is right? I say a passage means one thing, and I bring all the light I can from the Word of God to sustain my construction of it. He says it means another thing, and brings forward what he can to sustain his construction of it. When we still differ as to its teaching, I bring my witnesses, and show that

these able scholars and theologians—Pedobaptists like himself—say that *I am right*. Suppose two of you go before arbitrators to settle some question between you; one of you states one thing, and the other another. The arbitrators say, “We cannot decide between you; you must bring your testimony.” When it is brought, the decision of the question will be determined by the preponderance of that evidence. If this question be settled by the weight of testimony, either Divine or human, *infant baptism is gone to the winds*.

Having noticed the gentleman’s last address, I proceed with the arguments I was presenting.

Infant baptism originated *in* and is sustained *by erroneous views of baptismal efficacy*. This reminds me of another of the gentleman’s authorities, which I will notice before proceeding. The gentleman introduced Taylor; a most ultra advocate of infant baptism, and quotes from him different “obituary notices” from the tombstones in the Catacombs at Rome. The earliest date I see given to any of them, is 367. Suppose it to be true, that those relics of papal superstition were all genuine records; What of it? I have shown you, from the best ecclesiastical histories known to the world, that infant baptism was introduced among other corruptions of the Church, in the *third century*. And he gives you what he terms obituary notices from tombstones, made *after that time*. That is a most beautiful mode, indeed, of showing what the *Apostolic* practice was. Is that the *Scriptural* authority of the gentleman?

Having shown you *when* infant baptism originated, I will now show you *why* and *how* it originated. Here is the *Encyclopedia Americana*, a work of no denomi-

national character, but designed to give information upon almost every question of history in the past ages of the world. On page 558, vol. i., we find this piece of history, which I hope, with others that I shall give, will even satisfy the gentleman upon a point upon which he seems so poorly informed, and upon which he calls so loudly for information, viz., that professed believers *only* were baptized in the first centuries :

“In the first centuries of the Christian era, when, generally speaking, adults only joined the new sect, the converted [catechumens, q. v.] were diligently instructed ; the power of this sacrament to procure perfect remission of sins was taught, and, while some converts delayed their baptism from a feeling of sinfulness not yet removed, others did the same from the wish to gratify corrupt desires a little longer, and to have their sins forgiven all at once. But the doctrine of St. Augustine, that the unbaptized were irrevocably damned, changed all this delay into haste, and made the baptism of children general.”

That was what *originated* infant baptism : the idea that the unbaptized would be damned, led them to baptize *children*. Neander, vol. i., page 313, says :

“The error became more firmly established, that without external baptism no one could be delivered from that inherent guilt—could be saved from the everlasting punishment that threatened him, or raised to eternal life ; and when the notion of a magical influence, a charm connected with the sacraments, continually gained ground, the theory was finally evolved of the *unconditional necessity of infant baptism*.”

When this doctrine gained ground—that baptism and

salvation were connected, that no unbaptized person could be saved—they evolved the theory of the necessity of infant baptism. Kitto's "Cyclopædia of Biblical Literature," page 287, says:

"INFANT BAPTISM was established by neither Christ nor the apostles. In all places where we find the necessity of baptism notified, either in a dogmatic or historical point of view, it is evident that it was only meant for those who were capable of comprehending the word preached, and of being converted to Christ by an act of their own will. A pretty sure testimony of its non-existence in the apostolic age may be inferred from 1 Cor. vii. 14, since Paul would certainly have referred to the baptism of children for their holiness.—(Comp. Neander, Hist. of the Planting, &c., vol. i., page 206.) But even in later times, several teachers of the Church, such as Tertullian (De Bapt. 18) and others, reject this custom; indeed, his Church in general (that of North Africa) adhered longer than others to the primitive regulations. Even when baptism of children was already theoretically derived from the apostles, its *practice* was nevertheless for a long time confined to a maturer age."

Who can possibly desire clearer testimony upon this point? The same erroneous views arose as to giving the "Lord's Supper" to infants. (My brother inadvertently read some testimony I had noted upon that point, and therefore I need not read it.) This practice was continued up to the twelfth century, and then it was abolished because they had the idea of a peculiar efficacy connected with this sacrament, and they feared that infants would *waste* some of the Eucharist as it was presented to them. And for this reason they

introduced the custom of dipping the bread into the wine and giving it to the baptized infants. Finally, they abolished infant communion altogether. .

Again: Infant baptism rests upon the doctrine of "*baptismal regeneration*," and casts suspicion upon the doctrine of *infant salvation*. Infant salvation is a doctrine dear to every Baptist heart. We cannot look with *toleration*, even, upon anything that casts suspicion or doubt upon the salvation of those who die in infancy. And is it not marvellous that those who manifest so much concern about "the dear little children," are daily, by their doctrines and practices, casting suspicion upon this very doctrine? They are saying, *virtually*, "The infant is not safe where *Jesus Christ* has placed it, and *we* must perform some act upon it before salvation can be secured to it." To show that my construction of their doctrine and practice is correct, I will begin at the *fountain head*, and trace infant baptism along in its regular order. I will read first from the "Golden Manual," a Roman Catholic ritual, showing the manner of administering the rite of baptism in *that* Church. On page 553 we read:

"The moment having arrived in which another human being is to become a child of God and a member of the body of Christ, the priest, to denote that sorrow is about to be changed into joy, changes his stole, and instead of the violet, puts on a white one.

"Then follows the profession of faith, after which the sacrament of regeneration is thus administered: while the godfather and godmother both hold or touch their god-child, the priest pours the baptismal water on his head three times in the form of a cross, repeating the sacra-

mental words in such manner, that the three pourings of the water concur with the pronouncing of the three names of the Divine Persons. The water is poured three times, while the words are pronounced but once, to show that the Three Persons unite in the regeneration of man in holy baptism."

At the renewal of the vows by the person who has been baptized, this is the prayer to be offered (p. 564):

"Above all, I thank Thee for this grace of holy Baptism, which hath preserved and sanctified in me all thy gifts, and surpasseth man's understanding. By baptism I was admitted into the bosom of the Church: I was made thy child: the gates of heaven were opened unto me."

Who denies that baptismal regeneration is taught there?

I now invite your attention to the Prayer-Book of the Protestant Episcopal Church, page 105:

"Almighty and immortal God, the aid of all who need, the helper of all who flee to thee for succor, the life of those who believe, and the resurrection of the dead: we call upon thee for *this infant*, that *he*, coming to thy holy Baptism, may receive remission of sin, by spiritual regeneration."

Page 107:

"Seeing now, dearly beloved brethren, that *this child* is regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him that *this child* may lead the rest of *his* life according to this beginning."

Page 115:

"*Question.* Who gave you this name?"

“*Answer.* My sponsors in Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the Kingdom of heaven.”

Now, I ask if the doctrine of baptismal regeneration *can* be more plainly taught than it *is* taught in both of these works? To show you that I give a correct construction of this language, I invite your attention to a work called “Mercy to Babes.” It is written by William Adams, Presbyter of the Protestant Episcopal Church, in the diocese of Wisconsin. On page 68 he says, in reference to those passages which I have quoted :

“But the reader will say, Who believes them as they stand, without any salvo, in the plain, evident sense of them? Who believes that baptism is for the remission of sins? Who believes that it is a saving ordinance? Who believes that we are buried with him by baptism; or, that therein we are born of water and the Spirit?”

“The reader will remember that I am a clergyman of the Episcopal Church, and that I come before him in no disguise of affected candor, word, liberality, or monk-meekness, but as what I am, a clergyman of the Church, and as such I say *I do*. I say, moreover, that it would seem by the next paragraph, that, as a clergyman of the Church, I must be either very dishonest, very stupid, or very much influenced by prejudice, if I do not, owing to the book we use, take these in the literal and manifest sense.

“When I catechize children, I ask them, ‘Who gave you your name?’ and they reply, ‘My sponsors in baptism, wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven.’ An answer manifestly consistent with the literal sense

of these texts: manifestly inconsistent with the other notions. In the service for baptism, of infants or adults, after baptism, I declare to them, that they 'are now born again, and made heirs of everlasting life.' Or, in that of adults, that '*these persons* are regenerate, and grafted into the body of Christ's Church.' In a solemn prayer before the whole congregation, I implore God to give the holy Spirit, 'that these persons, being born again and made heirs of everlasting salvation, may continue his servants.' And likewise I apply most plainly the passage in St. Peter, asserting 'baptism to be a saving ordinance.' And lastly, in the solemn Creed, in which both minister and people, with one voice together, confess upon the days of communion, I plainly declare myself to believe 'in one baptism for the remission of sins.'"

On page 70, he says :

"This is the case with the twelve hundred clergy of the Church in this country: the eighteen thousand of the English Church. And this, I will say, before Luther was, was the opinion of the Church from Christ downward; and more than this, the ordinary common-sense man, when he comes to think of it, will see is the plain doctrine of the Scriptures. . . . The doctrine, then, which I say, is the doctrine of the Scriptures upon this matter, and most plainly the doctrine of the texts that I have quoted, is this: that in baptism received upon repentance with living faith, we 'are born of water and the Spirit.' And this embraces the following consequences: first, the remission of sins; second, the being introduced into the kingdom of heaven, that is, the Church of God; third, the gift of sufficient grace;

fourth, the dwelling of the Holy Spirit in us ; fifth, the mystical union of Christ our Lord with man, whereby we are made partakers of his life and resurrection—power ; and sixth, that the baptized are in the communion of saints, having a participation in all the prayers and spiritual blessings of the holy on earth and the holy departed, and are also under the immediate guardianship and care of the holy angels, whereby he ministers to them that love him.

“ All these gifts are to him who, being of mature years, received baptism in faith ; or, to the helpless and innocent babe, gifts conveyed through God’s grace, by his sacrament of baptism. If this be a true statement, are there not reasons enough for the baptism of infants, as well as those of maturer years ? Is it not sufficiently manifest, that the forgetting these truths is the reason why infants are not baptized ? ”

On page 139, he says :

“ Now, although actual guilt and actual stain be not in infants, still there is a stain of nature, and this may be blotted out, this may be cleansed, this may be washed in Christ’s blood. And this being remitted or blotted out, the term remission is truly and really applied to infants who have not committed actual sin. Infants, then, are baptized for the remission of original sin, that that they may be washed in the blood of Christ, that being born the children of wrath, they may be made the children of grace.”

I could read you similar extracts from various other pages, but I fear my time will expire before I bring this argument to a conclusion. I have shown you that this is the doctrine of the *Roman Catholic* Church and of

the *Episcopal Church*. I now present you a work called "*Doctrinal Tracts*," "published by order of the General Conference:" a *Methodist* publication, from which I will show you that the same doctrine is taught by *Methodists*. In this work is a treatise written by John Wesley, *the founder* of the "*Methodist Society*." It is now published by the "*General Conference of the Methodist Episcopal Church*," in a volume of tracts setting forth *their* doctrines for the instruction of their own people. I will read from page 246 of this treatise by the *father of Methodism*:

"What are the benefits we receive by baptism? is the next point to be considered. And the first of these is, the washing away the guilt of original sin by the application of the merits of Christ's death. That we are all born under the guilt of Adam's sin, and that all sin deserves eternal misery, was the unanimous sense of the ancient Church, as it is expressed in the Ninth Article of our own."

This was the *Episcopal Church*: the *Methodists* have now *adopted* this work, and it becomes *their* doctrine.

"And the Scripture plainly asserts that we were 'shapen in iniquity, and in sin did our mother conceive us;' that 'we were all by nature children of wrath, and dead in trespasses and sins;' that 'in Adam all die;' that 'by one man's disobedience all were made sinners;' that 'by one man sin entered into the world, and death by sin: which came upon all men, because all had sinned.' This plainly includes infants, for they too die; therefore they have sinned, but not by actual sin; therefore by original; else what need have they of the death of Christ? Yea: 'death reigned from Adam to Moses,

even over those who had not sinned "actually" according to the similitude of Adam's transgression.' This, which can relate to infants only, is a clear proof that the whole race of mankind are obnoxious both to the guilt and punishment of Adam's transgression. But, 'as by the offence of one, judgment came upon all men to condemnation; so by the righteousness of one, the free gift came upon all men to justification of life.' And the virtues of this free gift, the merits of Christ's life and death, are applied to us in baptism. 'He gave himself for the Church, that he might sanctify and cleanse it with the washing of water by the word,' Eph. v. 25, 26: namely, in baptism, the ordinary instrument of our justification. Agreeably to this, our Church prays in the baptismal office, that the person to be baptized may be 'washed and sanctified by the Holy Ghost, and, being delivered from God's wrath, receive remission of sins, and enjoy the everlasting benediction of his heavenly washing;' and declares in the rubric at the end of the office, 'It is certain, by God's word, that children who are baptized, dying before they commit actual sin, are saved.' And this is agreeable to the unanimous judgment of all the ancient fathers. By baptism we enter into covenant with God; into that everlasting covenant which he hath commanded forever."

What becomes of *unbaptized* infants, "dying before they commit actual sin?" Are *they not saved?*

On page 248 he says:

"By baptism we are admitted into the Church, and consequently made members of Christ, its head. The Jews were admitted into the Church by circumcision, so are the Christians by baptism. For 'as many as are

baptized into Christ,' in his name, 'have' thereby 'put on Christ,' Gal. iii. 27; that is, are mystically united to Christ, and made one with him. For 'by one Spirit we are all baptized into one body,' 1 Cor. xii. 13, namely, the Church, 'the body of Christ,' Eph. iv. 12. From which spiritual, vital union with him proceeds the influence of his grace on those that are baptized: as from our union with the Church, a share in all its privileges, and in all the promises Christ has made to it."

"By baptism, we who were 'by nature children of wrath,' are made the children of God. And this regeneration which our Church in so many places ascribes to baptism, is more than barely being admitted into the Church, though commonly connected therewith; being 'grafted into the body of Christ's Church, we are made the children of God by adoption and grace.' This is grounded on the plain words of our Lord. 'Except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God.' John iii. 5. By water, then, as a means, the water of baptism, we are regenerated or born again; whence it is also called by the apostle, 'the washing of regeneration.'" Page 250. "In all ages the outward baptism is a means of the inward." P. 251. "If infants are guilty of original sin, then they are proper subjects of baptism; seeing, in the ordinary way, they cannot be saved, unless this be washed away by baptism."

If the doctrine of *baptismal regeneration* was ever more plainly taught by any being on God's earth, I have never seen it. I now present you a work upon the subject of baptism, by Thomas O. Summers, published by *John Early* for the "*Methodist Church*

SOUTH." I am bringing the gentleman directly home—*tracing him to his very door*. On page 48, he says :

“What if the thought of your pious concern for them, even while they were hanging upon the breast, should in after life, rouse their moral sense, and quicken them into religious feeling, and lead to their salvation, are you quite sure that their baptism would have nothing to do with their salvation? Are you indeed certain that they would be saved without it?”

Does that cast no suspicion upon the doctrine of infant salvation? On page 155, he says :

“Baptism ratifies our title to the covenant blessings which it symbolizes, and pledges our discharge of corresponding obligation. The federal character of the ordinance implies this. It is not merely a sign to denote the blessings and obligations of the covenant, but also a *signum confirmans*, a seal or pledge confirming to us the bestowment of the former, and binding us to the performance of the latter. * * * * * Everything, therefore, necessary to our salvation, and especially sanctifying grace, is pledged to us on the part of God in this covenant; and baptism is a pledge by which it is guaranteed to us.”

Suppose an infant is *not* baptized; then, according to *this doctrine*, he has *no guarantee of the blessings of this covenant*. Mr. Wesley says that *his Church* holds that *baptized* infants, dying in infancy, are *saved*. Does not that lead to the conclusion that *unbaptized* infants are *not saved*? Who does not see that such doctrines cast suspicion upon the doctrine of infant salvation? This erroneous, I may say, *superstitious doctrine*—the doctrine that the *unbaptized will be irrevoca-*

bly lost, is the very source from which infant baptism sprung, and the very foundation upon which it stands.

[*Time expired.*]

MR. COULLING'S FIFTH REPLY.

Mr. COULLING : I was in the midst of an argument, which I had not concluded, when my time expired. I referred to some testimonies that had been offered here, and said they were the opinions of those several writers. For instance, Mosheim, in the place quoted from, is not giving history, but his ideas of what he has got from history. Do you know how a man writes history? He sits down and examines all the fragmentary matter he can get, in every possible shape, from every possible source. He gets all the information he can, and then sits down and writes his own views. Take up Hume's History of England, and then Macaulay's History of England, and see what a different representation these men make of identically the same transactions, and you will be struck with the most profound astonishment. A man will take up all the fragments he can find from every source, as Mosheim did, and then he will sit down and write his own views of the matter. That is what I mean. Now, I read you from Cane's history, and I said I will read you history, because he quotes from those old writers. It was a fact of history that Cyprian called a synod of sixty-six bishops, to decide that ever since the apostles, infants had been baptized. That is not Cane's opinion, but history. But Mosheim gives his opinion. The gentleman says these men were giving

the whole account of the history of baptism—that Mosheim gives the whole of it; and I can find passage after passage in Mosheim, directly to the point, so far as opinion is concerned, that from the time of the apostles to this time, the baptism of children has been practised in the Church.

Mr. MASSEY: I *defy you to find one such passage!*

Mr. COULLING: Probably no historian is more clear upon the subject.

Mr. MASSEY: Just *show* it, then!

Mr. COULLING: I have no time, now.

Mr. MASSEY: Then take two hours more.

Mr. COULLING: No, sir; I will take it all back, for I do not want it. Take this history I have brought here; according to this history, from the days of the apostles, the baptism of children was always practised in the Church. Let me show how. Cyprian, sitting in council with sixty-six bishops, writes a synodical letter to Fidus.

Mr. MASSEY: At what period was that?

Mr. COULLING: I do not recollect the date.

Mr. MASSEY: I would like to know at what time this council was held.

Mr. COULLING: I don't know; I cannot tell. Cyprian writes a synodical letter to Fidus—

——“to let him know that it was not necessary to be deferred so long [baptism, until the eighth day], and that it was their universal judgment and resolution that the *mercy* and *grace* of God was not to be denied to any, though as soon as he was born; concluding that it was the sentence of the council that none could be forbidden baptism and the grace of God, which, as it was to be

observed and retained toward all men, so *much more* toward *infants* and *new-born* children. And that this sentence of theirs was no *novel* doctrine, St. Augustine assures us, where speaking concerning this synodical determination, he tells us that in this *Cyprian* did not make any new decree, but kept the faith of the Church most firm and true.

“I shall only take notice of one place more out of *Cyprian*, which methinks evidently makes for this purpose, when describing the great wickedness and miserable condition of the *lapsed*, such as, to avoid persecution, had done sacrifice to the idols, he urges this as one of the last and highest aggravations, that by their apostasie their infants and children were exposed to ruine, and *had lost that which they had obtained at their first coming into the world.*”

My friend turned to page 444 of Riddle's “Christian Antiquities,” and read an extract. I will just read on a little :

“It appears, by the testimony of the earliest Christian writers, that the Church at first regarded all persons, without any restriction as to nation, sex, *or age*, as capable of baptism. And it is evident that children were not excluded from a participation in this rite, from a celebrated passage of Irenæus, as well as from allusions to the prevailing practice of the Church in the writings of Tertullian (who disapproved of infant baptism) and Cyprian, as well as from the controversy which arose on the subject in the African Church. But, although from a very early period high notions were entertained respecting the supernatural powers and efficacy of baptism, and this sacrament was supposed to imprint

an indelible character upon the soul, the Church did not lose sight of its moral tendency and virtue, or cease to regard it as an important branch of discipline. And, accordingly, the standing rule of baptizing all applicants was subject to certain limitations and exceptions."

And he goes on here and excepts idiots and dead persons, and some other characters. There is testimony upon the subject, of 'just precisely the same character which has been brought here by my friend: directly at issue with what he has read, except that his authorities simply express unsupported opinion, while this man brings Cyprian, Tertullian, and others, to support the truth of what he says. Again, he says that I complained of him that he did not bring forward anything but proof of adult baptism. He says he cannot do it, because there was no other sort of baptism. Just the same assumption of the thing to be proved that I complained of yesterday. And then he reads this from one man, and that from another, and that from another, while the only way to get at what they really mean is to read all that they say upon the subject, which would take ten times as long as you would sit here and listen. It is just as impossible to get at all that a man says upon a subject by reading a single paragraph, as it is to read a whole book through by reading one passage from it. He read the following from the "Encyclopædia Americana:":

"In the first centuries of the Christian era, when, generally speaking, adults only joined the new sect, the converted (catechumens, q. v.) were diligently instructed: the power of this sacrament to procure perfect remission of sins, was taught, and, while some converts delayed their baptism from a feeling of sinfulness not yet re-

moved, others did the same from a wish to gratify corrupt desires a little longer, and to have their sins all forgiven at once."

That was the error of Tertullian, and the reason why he opposed infant baptism. He supposed that baptism operates to the remission of sins, and that persons should not be baptized until they were old, about to die, so as to have all their sins forgiven at once. And then he introduced another heresy, that sins committed after baptism could not be forgiven.

Neander, vol. i., page 313, was referred to by the brother :

"The error became more firmly established, that without external baptism no one could be delivered from that inherent guilt—"

That was the error ; not that the baptism of children was the error :

——"could be saved from the everlasting punishment which threatened him, or raised to eternal life ; and when the notion of a magical influence, a charm connected with the sacrament, continually gained ground, the theory was finally evolved of the *unconditional necessity of infant baptism.*"

Not of the necessity of infant baptism, but of the *unconditional* necessity of infant baptism ; and the full term is italicized. Prior to that time they did not hold that if a child died while unbaptized it would be lost. But now the error had gone so far that it was held, that if he was not baptized, he would not be saved ; and, therefore, they set up the idea of the unconditional necessity of infant baptism.

Reference is also made to Kitto, page 287 ;

“Infant baptism was established neither by Christ nor the apostles. In all places where we find the necessity of baptism notified, either in a dogmatic or historical point of view, it is evident that it was only meant for those who were capable of comprehending the word preached, and of being converted to Christ by the act of their own will. A pretty sure testimony of its non-existence in the apostolic age may be inferred from 1 Cor. vii. 14, since Paul would certainly have referred to the baptism of children for their holiness.—(Comp. Neander, *Hist. of the Planting, &c.*, i., page 206.) But even in later times, several teachers of the Church, such as Tertullian (*De Bapt.*, 18), and others, reject this custom; indeed, his Church in general (that of North Africa) adhered longer than others to the primitive regulations. Even where baptism of children was already derived theoretically from the apostles, its *practice* was, nevertheless, for a long time confined to a maturer age.”

That is not history, but Mr. Kitto's opinion upon the subject; directly in opposition to the positive testimony of Cyprian, Tertullian, Fidus, and sixty bishops, a long time before him.

Mr. MASSEY: I would be very glad if you would let the audience know when those sixty bishops met.

Mr. COULLING: The gentleman says that infant baptism casts an imputation upon infant salvation. Now, if we contended, as he says the Roman Catholics do in the Golden Manual, for baptismal regeneration, if this congregation, who have been, some of them, listening to Methodist preachers ever since they can recollect, believe that Methodists ever did preach baptismal regeneration,

there would be some force in that argument. If baptism is to do that good to a person, we then do cast that imputation. But as long as we say, and as our Church says, and as the ministers of the Church always have said—except Mr. Wesley, and I will explain that presently—that baptism is not essential to salvation, neither of the adult nor of the infant, how do we cast an imputation upon the salvation of infants? What is the meaning of baptism? It is a seal and sign, is it not? Article 17 of our faith reads:

“Baptism is not only the sign of profession to mark the difference whereby Christians are distinguished from others that are not baptized, but it is also a sign of regeneration, or a new birth. The baptism of young children is to be retained in the Church.”

There is the article of our faith, telling us what we are to believe. No intimation of baptismal regeneration in it. Again, you are referred to the Episcopal Prayer-Book. The Episcopal Church does not need my defence. It is a known fact, that those of that Church present will not deny, that there are some in that Church who believe in baptismal regeneration. There is no doubt about that. You can find writers in that Church who do believe in that. Mr. Wesley believed in it, and the very passage read from that doctrinal tract, was written while Mr. Wesley was preaching as a presbyter in the Church of England; and I doubt not, that tract was written before Mr. Wesley ever thought of forming his United Societies. Oh! but you have adopted that book! Now, that is the strangest idea of my friend, I ever heard. Every book in which you can find the imprint of the Methodist publishing house, or with

a Methodist name in it—why, we adopt them all? Because these tracts were published at 200 Mulberry street, I am to be held responsible for the crossing of every *t* and the dotting of every *i*, and everything that is in it. Will he be held responsible for everything that writers upon his side have said? No; and I would not attempt to make him so. I would not pretend to occupy your time and your attention with what would recoil upon myself, and what you all would say was manifest injustice. We publish Mr. Wesley's sermons. What for? Because of their intrinsic excellence. Is there a Methodist in all this congregation that believes in the resurrection of the brute creation? Yet Mr. Wesley teaches it. Do any of you believe it? Not one; I never saw one since I was born that did. Mr. Wesley, in his early days, did believe in the doctrine of baptismal regeneration; that is, with his interpretation of it. Not baptismal regeneration, in the ordinary acceptance of that term—not what the gentleman and I mean by it at this day—but a high metaphysical distinction, which it would require probably a full hour to explain. Not what he and I mean by it at all; but a different thing altogether. If the gentleman will give himself the trouble to read a few essays upon the subject, he will find altogether a different phase put upon the subject. There are expressions used, metaphysical expressions, and, I admit, not to be easily understood; and you will be very apt to do them injustice by taking only a superficial view of the subject. Admit that he did at that time believe it. Take up Mr. Wesley's sermons; read his sermon on regeneration; his sermon upon salvation by faith; read fifty other sermons, and

you will find that if in this passage baptismal regeneration is taught, as my good brother says it is, as clearly as it ever was taught, baptismal regeneration is repudiated in other places with a force of argument, and a force of logic, that would require a giant mind to grapple with ; and which, I venture to say, no man has yet successfully answered. When Mr. Wesley was a young man, he was a very different man in all his doctrinal views from what he was when an older man ; and everybody, who has given himself the trouble to read his life, knows the change that took place in his sentiments from the time he left England for Georgia, until the time he commenced the establishment of his Societies. There are men here who know that I speak the truth, and measure out even-handed justice to that man.

Thomas O. Summers is cited, and the following, from page 155 of his works, was read :

“Baptism ratifies our title to the covenant blessings which it symbolizes, and pledges our discharge of corresponding obligations. The federal character of the ordinance implies this. It is not merely a sign to denote the blessings and obligations of the covenant, but also a *signum confirmans*, a seal or pledge confirming to us the bestowment of the former, and binding us to the performance of the latter.”

I think that is about as innocent as anything I have heard. Is there anything of baptismal regeneration taught in that ? That good brother, before he is done here, will contend for everything that in spirit is taught in that : that God is good, this is a sign and seal, and the giving of it confirms to the world the blessings of

the covenant. This is the sum and substance of it. Thomas O. Summers does not believe in baptismal regeneration any more than he or I do. How then, in the name of reason, can the baptism of infants imply, how can it constructively prove, that we do not believe that infants are saved unless they are baptized? So far from that being a proof of it, it is the very reverse. Every Methodist preacher that does his duty, every one of them that baptizes infants, baptizes them because, as I have proved to you, they are fit to be baptized. They are saved by the merits of Christ; they are in a state of salvation, as my brother himself affirms them to be; and we only give them a seal, an outward sign of that fact. And when we baptize a child, we say that that same Saviour who died for the parent, died for the child. Just as circumcision was the sign and the seal of the righteousness possessed by Abraham, before he received the sign and seal, and he never could have gotten it, if he had not had the righteousness first. And the child ought not to be baptized until he is fit to be saved. If you doubt his going to heaven, do not baptize him. If I was in a council, and this subject was before me, I would move this resolution: that a man who believes that a child who dies in infancy will be lost, he shall be excused from having his child baptized. But how a man can object to baptizing a child, when he thinks and says he is fit for heaven and will be saved, I cannot conceive; and then to bring it up against us, as encouraging a heresy, is the strangest thing I ever heard of in my life

[*Intermission.*]

MR. MASSEY'S SIXTH ADDRESS.

Mr. MASSEY: The only note I took of the last address was with reference to the responsibility of the Methodist Church for the statements of its writers. Mr. Coulling inquires if *he* is to be held responsible for the writings of Pedobaptists, or of the members of his Church. By what means do you determine the doctrines of any denomination? He appeals to this audience, to know whether *Methodist preachers* have *preached* to them the doctrine of baptismal regeneration. Now, I do not determine the doctrines of any Church by the sermons that any particular individual may preach. The proper mode of determining the doctrines of a Church is to ascertain what their standard writers teach as their doctrines. And allow me, in this connection, to remark, that I have not the slightest idea of making an unkind reflection upon any denomination whose writings I read here. I take it for granted that men are *honest* when they publish their doctrines; that *they believe them to be correct*. And, if this be the case, they can take no exception to my making known what those doctrines are. Certainly every denomination ought to be glad for all to know just what doctrines they hold. When I take up the standard authors in the Episcopal, Methodist, Presbyterian, or any other Church, to show what they declare to be the doctrines of their Church, I am simply stating or presenting to you what *they* declare, and no one can take exception to it, or suppose that any unkind reflection is intended.

Now, let us examine the difficulty in which the gentleman seems to find himself, about these "Doctrinal

Tracts." He says I hold him responsible before this audience for everything I find published by the Methodist Conference. Well, *who is responsible for the doctrines published by the Methodist Conference?* If *Methodists* are *not* responsible for them, *who is responsible?* He tells you that the treatise from which I read was written by Mr. Wesley prior to his organizing his "separate societies." I do not care if it had been written in the year *one*. The Methodist Conference publishes it to the world as *their* doctrine, in a volume which they denominate *their* "*Doctrinal Tracts.*" And here is what they say in reference to it:

"Several of the following Tracts were formerly published in the form of Discipline; but as this undergoes a revision once in four years, the General Conference of 1812 ordered these Tracts to be left out of the Discipline; and, that they might still be within the reach of every reader, directed them to be published in a separate volume. They have been accordingly prepared and published in this form, in a stereotyped edition.

"Several new Tracts are included in this volume, and Mr. Wesley's 'Short Treatise on Baptism' is substituted in the place of the extract from Mr. Edwards on that subject."

Why was *Mr. Wesley's* treatise substituted in place of *Mr. Edwards's*, if not for the reason that they recognized this as teaching what *they* believe *more distinctly* than the extracts from *Mr. Edwards*, which they before published? I do not care by *whom* it was written—if it had been written by a man making no profession of religion at all. The Methodist Church takes it up, *adopts* it, *publishes* it, and *they are responsible for it.*

How do they do it? As "*Doctrinal Tracts of the Methodist Episcopal Church.*" The gentleman says he is not responsible for this. I do not hold him *personally* responsible for it. But if he stands here as the *representative* of the *Methodist Church*, then I do hold him *responsible*, and through him, I hold *the whole Methodist Church* responsible for it.

If I were to follow the gentleman through all his wanderings, you would have a good illustration of a sign upon a mechanic's shop I once heard of, viz.: "*All manner of twisting and turning done here.*" When witnesses are introduced, arguments presented, deductions and conclusions drawn, that are irresistible, he, finding himself unable to refute them, rises and repudiates both writers and their doctrines. Now, these men have generally been esteemed *good men, true men*; they have also been thought to *know* something, to be both *scholars* and *theologians* of the *first order* among *Pedobaptists*; but it has been reserved for the *Rev. Mr. Coulling* to write their epitaphs, setting them all down as *ignoramuses*, or, as *unworthy of confidence*. Poor men! how I pity them!

As the gentleman has himself presented the "*Discipline of the Methodist Church South,*" I suppose he will consider *that* authoritative. On page 159 we find the minister's address prior to the baptism of infants. It is in these words:

"Dearly beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God, I beseech you to call upon God the Father, through our Lord Jesus

Christ, that of his bounteous mercy he will grant to *this child* that which by nature *he* cannot have; that *he* may be baptized with water and the Holy Ghost, and received into Christ's holy Church, and be made a *lively member* of the same."

This is his prayer :

"Almighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel, thy people, through the Red Sea, figuring thereby thy holy baptism: we beseech thee, for thine infinite mercies, that thou wilt look upon *this child*; wash *him* and sanctify *him* with the Holy Ghost; that *he*, being delivered from thy wrath, may be received into the ark of Christ's Church, and being steadfast in faith, joyful through hope, and rooted in love, may so pass the waves of this troublesome world, that finally he may come to the land of everlasting life: there to reign with thee, world without end, through Jesus Christ our Lord.

"O merciful God, grant that the old Adam in *this child* may be so buried, that the new man may be raised up in *him*.

"Grant that all carnal affections may die in *him*, and things belonging to the spirit may live and grow in *him*."

My friend says, he baptizes infants because they are fit subjects for the kingdom of heaven, and therefore fit subjects for baptism. But here is something different. I thought yesterday I should have to hand him over to Mr. Campbell, because he contended so earnestly for the *washing away of sins by baptism*. But that is not the music he is willing to face to-day. He claims that in-

fants are already fit for heaven, and yet his own authority seeks to qualify them for it by baptism. But to continue :

“ Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh.

“ Grant that whosoever is dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end.

“ Almighty, every-living God, whose most dearly-beloved Son, Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost ; regard, we beseech thee, the supplications of thy congregation ; and grant that *this child*, now to be baptized, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord.”

Now turn to page 27, and you will find :

“ Baptism is not only a sign of profession and mark of difference, whereby Christians are distinguished from others that are not baptized ; but it is also a sign of *regeneration*, or *the new birth*. The baptism of young children is to be retained in the Church.”

Now, I submit to any intelligent person in this audience, if this is not *solemn mockery* ; if it does *not* mean that in the baptism of infants there is a recognition of their *regeneration*. If that be not its meaning, it is an

imposition on all Christendom, to use language which would be recognized everywhere else as meaning this. Should you find this language anywhere else, you would be constrained to acknowledge such to be its import; and I dare say that the founder of the "Methodist Societies" transmitted a little of his doctrine, as well as denominational relations to his posterity. If *this* doctrine be not taught here, then *what is?* They pray to God that this child, now about to be baptized, may be *re-generated*. They declare that in this act there is "a *sign of regeneration*." Now, they do one of two things; they either say to the world, when they apply water to an infant, that they believe the child to be *re-generated*, or they apply a *false sign*, a sign of something which *they do not believe to exist*. Which horn of the dilemma will they take? I do not say that *all* Methodists believe this; I do not believe they do. But I want you to understand the doctrines of *your own Church*, and to see how *foreign* they are from the doctrines of the *word of God*. I do not believe that men of intelligence will be much longer led blindly by leaders, who try to cast all manner of mists and clouds around these things, to prevent them from being understood in their true naked character.

I wish, in conclusion of this argument, to present you a few extracts from an article in the North British Review, No. 34, August, 1852. It is a letter to the Right Honorable Lord John Russell, member of Parliament, by a member of the Middle Temple, London, 1851, in which is discussed the Liturgy of the Church of England. It reads:

"We are now brought to the last and most important

topic of our inquiry ; the service for infant baptism. This is the great battlefield between Tractarians [a term applied to the writers of the Oxford tracts in favor of Puseyism] and Evangelicals, High-Churchmen and Low-Churchmen, Catholics and Protestants, within the Church of England. In the view taken of the nature and effects of infant baptism, the vital distinction between Protestantism and every form of so-called Catholic principles, is brought to light. To this service Anglo-Catholicism appeals as a distinct recognition of the sacerdotal (priestly) doctrine. 'It is the especial province of Christian laymen at this time,' says the author of the pamphlet, whose title we have prefixed to this article, 'to protest against that noxious principle of sacerdotal assumption which has been the fruitful source of every superstitious perversion of gospel truth. It is a fundamental error, and a root of almost inexhaustible fertility.' Most true is the remark. This is the melancholy moral furnished by ecclesiastical history, from the second century down to the nineteenth. This is the fatal poison imbibed from the combined influences of Judaism and heathenism, which has contaminated the pure stream of the Christian faith, and, preying on its vitals, has rendered it comparatively powerless to realize those glorious hopes which its bright dawn ushered into the world. This has been the prolific seed of almost every corruption ; the dark and brooding cloud which has obscured the brilliant ideal of Christian truth, which has debased the standard of its purity ; and by the interposition between God and the Christian of a mediator as helpless and as sinful as himself, has striven to obliterate the grand characteristic of his faith—his

belief of a personal union with Him who is both God and man. This corruption strikes its roots into the lowest depths of human nature ; and most hard is it to eradicate.

“ Sacerdotalism, unable to derive the smallest support from the Christian Scriptures, invented the sacramental theory as a basis on which to sustain itself. In the absence of all authority from revelation, it was felt that the doctrine of a priesthood would be more easily accepted, if functions could be devised which appeared to call for the creation of an order of priests. Priests were not needed for the purely ministerial functions of presiding over public worship and ruling the Christian people. But, if men’s souls were to be saved by the eating of bread and wine, converted by human operations into the very body and blood of the Lord, and their sins were to be washed away by the sprinkling of water, what could be more natural than that such an awful power over human destiny should be entrusted to a peculiar and separate order of officers. It was no longer in the depths of the human spirit, that the feelings, affections, and character of man were to be renewed and purified ; they were to be reached through the body. An external agency was now needed ; and since on that external agency, by a mysterious law, the state of the soul depended, it seemed to require a special class of men commissioned to wield its mighty influence. The two parts of the theory exactly fitted together ; the soul to be acted on through the body, and priests to administer this action.”

Again :

“ If a spiritual effect has been produced on the soul of

the infant, it must have been produced wholly, *on man's side*, by the agency of the priest: his outward act has altered the mind of the baptized person without any consciousness of his own. This is a superstition which contradicts directly the very idea of Christianity; but it is also the essence of sacerdotalism. It is indisputable, that if the term 'regeneration' expresses any spiritual effect on the soul, the baptismal service countenances the sacramental system and the priestly theory. And precisely the same result follows also, if (as some High Churchmen, who hesitated to ascribe to the sprinkling of the baptismal water a transforming power on the soul, have imagined) the effect of baptism is limited to the washing away of original sin. This supposition implies that an infant, who had the misfortune of dying before baptism, necessarily retains the burden of original guilt, and, as Augustine and many others have believed, falls under eternal condemnation. How any person who had obtained the faintest insight into the meaning of the Christian religion, could have brought himself to believe that God consigns an unconscious and helpless being to eternal happiness or eternal misery, according as an external and purely mechanical operation has been performed upon him by the instrumentality of others, is what we have never been able to conceive. But certainly, if life or death, and that forever, depends upon an outward rite, without the slightest mental concurrence on the part of the recipient, the fundamental idea of a priesthood, the intervention of a human mediator between God and man, is established: sacerdotalism has gained its principle: it will have an easy victory over every other impediment.

“But, thank God, there is not one word in the New Testament which in the slightest degree sanctions so terrible a doctrine: we are spared the pain, to say the least, of seeing the Christian Scriptures contradicting their own ideal of Christianity. The origin of the mischief is plain. The doctrine of the baptismal service is true: the unconsciousness of the infant is the real *fons mali*. The baptismal service is founded on Scripture; but its application to an unconscious infant is destitute of any express Scriptural warrant. Scripture knows nothing of the baptism of infants. There is absolutely not a single trace of it to be found in the New Testament.”

On page 210, he says:

“History confirms the inference drawn from the sacred volume. Infant baptism cannot be clearly traced higher than the middle of the second century; and even then it was not universal.”

After stating the history of the subject, he presents you with the conclusion drawn from its study.

“Some, indeed, have argued that in the silence of Scripture, it is fair to presume that a custom whose existence is seen in the second century must have descended from the apostles.”

That is about the argument that you have heard here; that *silence* justifies our taking for granted that that was the practice. Upon the same principle I can take anything else for granted, which I may wish to teach, and upon which the *Bible* is *silent*. He continues:

“But the presumption is wholly the other way. Baptism appears in the New Testament avowedly as the rite whereby *converts* were incorporated into the Christian society; the burden of the proof is entirely on

those who affirm its applicability to those whose minds are incapable of any conscious act of faith.”

But my brother would have me prove that infants were *not baptized*. I assert that *believers were baptized*, and believers *only*. I show you that every case of baptism in the New Testament is a recognition of this principle—of believer’s baptism. He attempts to show that *others* were entitled to it. *He affirms* that *infants*, as well as *believers*, are entitled to it. It devolves upon *him* to establish his affirmation. But, you have seen that he has not removed a single peg that I have driven upon the subject.

But to continue the quotation :

“But a brighter day is dawning. Dr. McNeile, Mr. Litton, we may almost add, the Archbishop of Canterbury, are perceiving that the practice of infant baptism is not found in Scripture. When the fact is universally recognized, the controversy will assume a new form. The ground will be completely cut away from beneath the sacramental theory ; and Protestants will have the full benefit of their own principle—the appeal to Scripture as the form of religious truth.”

Hear him again :

“A spiritual blessing of necessity implies a spiritual recipient. This momentous truth—which lies at the foundation of the Christian faith—has been forgotten by those who hold that infant baptism is a complete sacrament. They have been betrayed into this forgetfulness by the belief that infant baptism was expressly of apostolical origin, and by the consequent pressure of the language of Scripture. They found spiritual blessings attached to baptism in Scripture ; but they found also

spiritual conditions imposed upon the recipient. The belief that infant baptism was the institution there spoken of involved them in a hopeless dilemma, from which they vainly endeavored to extricate themselves by overlooking the spiritual state of the infant, and at the same time supposing that God, in some mysterious manner, communicated some equally mysterious blessing to his soul. The very essence of sacerdotalism was involved in this belief. But a mere examination of Scripture has made all clear. The language of the apostolic Church does not apply to infant baptism, and is consequently free from every taint of the priestly theory."

Now to the points before you. I have said that infant baptism casts suspicion upon the doctrine of infant salvation. Is it not claimed by Pedobaptists in their general writings, that *baptized* children occupy a position not occupied by those *unbaptized*? When they speak of *baptized* children, they speak of them as "children of the covenant," as having *peculiar* privileges, as being entitled to favors that children in common are not entitled to. Is there no difference, in their opinion, between a baptized and an *unbaptized* child? If not, why such language? and why appropriate an ordinance to them which God designed for *believers only*? And if there be *any* difference, *what is it*? What is the *benefit* which the baptized child receives? The very moment the gentleman gets out of this net, he will find himself without any grounds at all for infant baptism. If it be a mere *form*, conveying no spiritual blessings, why administer it, without any authority from the word of God? *He admits* that *believer's baptism* is taught in

the word of God. Suppose we all become Pedobaptists, will not that *abolish* believer's baptism entirely?

Again: by infant baptism you take away the liberty of the child. If children are all baptized in *infancy*, will you *rebaptize* them when they become *believers*? If not, where would you have *any believer's baptism*? It is taught in the *Bible*, and in the *Baptist Church*, but where *else will* it be found? You would thereby make void the commandment of God by the traditions of men.

I think I have gone through all the argument that is necessary to establish in your mind this fact: that Jesus Christ authorized the baptism of *none but believers*. His apostles so *understood*, and so *practised*. The Christian Church, until about the middle of the third century, continued the same practice: about that time, the corrupting idea of *baptismal regeneration* originated *infant* baptism, and it gradually progressed, until we find it where it now is. No authority can be found in the word of God to sustain any other baptism than *believer's* baptism.

I now turn my attention to the remarks of the gentleman upon the Old Testament Scriptures. And I must say, that I have been struck with two peculiar facts. In the first place, I have been struck with the remarkable familiarity of the gentleman with the wanderings of the children of Israel, and with much that pertains to the Old Testament dispensation: and then, with the absence of that familiarity with the New Testament writings, which I should have expected a man who had been preaching as long as he has, to possess. Just here, upon this point, let me make a single remark

The gentleman was going off in a *perfect flourish* about the baptism of Simón, claiming it as a case of baptism, where no profession of faith was made. And I, without thinking—too speedily, perhaps—just laid the passage before him, that said, “Simon *believed* and was baptized.” And then he had to back down from his high position. In another argument, he said, that in Acts ii., and, I think, the forty-first verse, it is said that, “the same day were added to the *Church* about 3000 souls.” If he will look into that passage, he will find that the word “Church” is not there; that is all his own imagination. He was endeavoring to show that the Church was organized prior to that time—he would like to *have* it so—and thought, no doubt, it was so; but he was *simply mistaken*. The passage reads: “The same day there were added unto *them* [the disciples of Jesus Christ] about three thousand souls.” Hence, he is *minus a Church*.

Now, to his first argument with regard to the covenants, circumcision, etc., I wish him to observe them as I state them, and see if I state them correctly. His first argument was:—The covenant of redemption and the covenant of circumcision are one and the same. Is that a correct statement?

Mr. COULLING: No, sir.

Mr. MASSEY: That is what you *said*.

Mr. COULLING: No, sir; I never said that.

Mr. MASSEY: Did you not say that the gospel covenant and the covenant of circumcision were the very same?

Mr. COULLING: No, sir. Just repeat what you said my argument was?

Mr. MASSEY: The covenant of redemption and the covenant of circumcision are one and the same.

Mr. COULLING: Will you allow me to state my proposition?

Mr. MASSEY: *Certainly*, I will. Of course, my time is to be saved.

Mr. COULLING: No, sir: It is for your own benefit. But I can do it afterward.

Mr. MASSEY: Is the gentleman afraid to allow me two minutes of my *own time*, that *he* wishes to occupy in explanations?

Mr. COULLING: No, sir.

Mr. MASSEY: The gentleman's whole argument in the first place, was predicated, unless I have more misunderstood him than I have misunderstood anything else that has been said upon this ground, that the covenant made with Abraham, 430 years before the giving of the law, was the covenant of circumcision. Am I right there?

Mr. COULLING: Go on; I will answer you when it is my turn.

Mr. MASSEY: Very well. There are two dispensations, said he, in his second address, but both under the same covenant. (I am willing to submit the correctness of that statement to this audience, or to the report of this discussion.) Now, I have but a brief review to make of his arguments.

My first objection to his view of the subject, that is Paul, in Galatians iv. 24, declares that there were *two* covenants. He says of Agar and Sarah, that these were an allegory representing the *two* covenants; the one from Mount Sinai, which gendereth to bondage,

and the other from Jerusalem, which is the mother of us all.

Another objection to the position that the covenant of redemption and the covenant of circumcision are the same, is found in the fact, that the covenant of redemption was made with Abraham, 430 years before the giving of the law ; while the covenant of circumcision was made but 406 years before that event ; twenty-four years after the covenant of redemption. You will find this established by the reference to Galatians, which I have already made, and by the following passages in Genesis.

Now, let us turn to these covenants, themselves. In the twelfth chapter of Genesis, third verse, you find God saying to Abraham, "In thee shall all families of the earth be blessed." In Gen. xxii. 18, renewing the same promise, God says : "And in thy seed shall all the nations of the earth be blessed." Whom did he mean by this "seed?" Paul says : "He saith not, and to *seeds*, as of *many*, but as of *one*, and to thy *seed*, which is *Christ*." Then God meant here to say, that in *Christ*, who should descend from Abraham, according to his human nature, "shall all families of the earth be blessed." In Genesis xvii. 7-14 inclusive, we find the establishment of the covenant of circumcision :

"And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession ; and I will be their God. And God said unto

Abraham, Thou shalt keep my covenant therefore, thou and thy seed after thee, in their generations. This is my covenant, which ye shall keep between me and thee, and thy seed after thee: Every man-child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man-child in your generations; he that is born in thy house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant."

Now, having to present you these covenants, I call your attention to some references to them in the New Testament. Remember, if you please, that here are *two* covenants: the covenant of *redemption*, and the covenant of *circumcision*. Now, to which of these does this apply? Romans iv. 8-11:

"Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision; a seal of the righteousness of the faith which he had, yet being uncircumcised."

Bear in mind, that here circumcision is declared to be

“a seal of the righteousness of the faith” which *Abraham* had; you frequently hear it stated that it is the seal of righteousness to *all his posterity*, or to *all who receive it*. But you find *nowhere in the word of God* such an idea. It was “a seal of the righteousness of the faith which *he [Abraham]* had, *yet being uncircumcised*, that he might be the father of all them that believe”—that he might have a spiritual connection, might be recognized as sustaining a spiritual relationship to all *believers*—“the father of all them that *believe*, though they be *not* circumcised, that righteousness might be imputed to them also.”

Again, in Romans xi., beginning with the seventeenth verse :

“And if some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree : boast not against the branches ; but if thou boast, thou bearest not the root, but the root thee.”

They did not sustain Abraham, but they were grafted into that same faith that Abraham had, yet being uncircumcised. What is the argument ?

“Thou wilt say then, The branches were broken off, that I might be grafted in.”

Why were they broken off ?

“Well, because of *unbelief* they were broken off.” How do those who are grafted in stand ? Were they grafted in by circumcision ? *No !* “Thou standest by *faith*.” This is the very doctrine I have been contending for : the Gentiles *stood* by *faith*. Now, I think it is very clear that *Paul* did not recognise the two covenants as one and the same, under different dispensations.

I think that Brother *Paul*, or Brother *Coulling*, one or the other, is *mistaken*. And as Brother Paul lived a little nearer to the time of the promulgation of these covenants than Brother Coulling does, I take it for granted that Brother Paul knows as much about it as Brother Coulling does. Then, the covenant of *redemption*, and the covenant of *circumcision*, are *not* the same, but *two separate and distinct covenants*.

The second argument of the brother is, that the Christian Church is a continuation of the Jewish Church: in other words, that the churches are the same, only under different dispensations. Was not this the argument of the gentleman all the way through? I will not appeal to the gentleman again, to know whether I have rightly stated his position. (I am sorry he wished to occupy *my* time in stating *his* position, and then was so uncharitable as to deny me the time he occupied.) His whole argument was based upon the assumption that the Jewish Church and the Christian Church are the same; or, that the "Christian Church" was but a continuation of the "Jewish Church."

I object to this, first: that God declared to Daniel his purpose to set up a new kingdom in the days of the Cæsars. "In the days of these kings will the God of heaven set up a kingdom." Here was a plain declaration of God's purpose to establish an organization that then had not an existence. If the kingdom of Jesus Christ was established prior to this time, then Daniel has not presented us with a correct prophecy. If it was not established at this time, then the prophecy has fallen short of fulfilment.

In the next place, I object to it, that when Peter

(Matthew xvi. 16) declared Jesus to be "the Christ, the Son of the living God," Jesus declared "Upon this rock will I build my Church"—upon this declaration of faith in him should the Church of Christ be *built* or *established*; not merely *continued*. Now, as to what my brother said yesterday about the directions given in the eighteenth chapter of Matthew: "If thy brother trespass against thee tell it to the Church." I need only say, this kingdom was being set up, and these instructions were for the government of the Church when properly organized. The gospel, in its first development, was gradually unfolded, and these directions were preparatory for the guidance of Christians, after Jesus Christ should ascend to the right hand of the Majesty on high. The brother surely understands this.

Again: all those baptized on the day of Pentecost, and all the Jews baptized at *any* time, were members of the Jewish Church *before* baptism, and became members of the Christian Church *after* baptism. Now, my hearers, take a candid view of this subject. If a man-child among the Jews was not circumcised, he was to be cut off. They *all had been circumcised*, and hence they were *all members of the Jewish Church*. And the brother says (I think he will "take that back," or say, "I did not exactly mean that") that on the day of Pentecost 3,000 were added to the *Church*. According to his theory, were they not all members of the Church already? If baptism had taken the place of circumcision, and the two Churches were the same, what need had they of a second initiation? And yet we find the apostles going forth *in the Jewish Church*, to establish *another Church*. If I were to go into the *Methodist*

Church, and endeavor to establish a *Baptist* Church, you would say, that I did not recognize the Methodist Church and the Baptist Church as the same. But, mark you, the apostles go forth to establish a *new* Church, and of whom? According to the hypothesis of the brother, to establish it of those who were already members of the *same* Church. Was there ever such another absurdity?

Another objection to this theory is, that no *moral* qualification was requisite for membership in the Jewish Church—none at all; all that were bought with their money, or born in their house, regardless of age or character, were entitled to receive circumcision, and became members of the Jewish Church. Now, Saul of Tarsus was once breathing out threatenings and slaughter against the Church. He had been circumcised, and was consequently a member of the Jewish Church. Saul became converted, a changed man, and was baptized. The brethren were doubtful about receiving him, which, however, they did, after they were satisfied of his conversion and baptism. Now, was Paul a member of the *same* Church *after* baptism as *before*? Paul says, he verily thought he was doing God service, while he was *persecuting the Church* (as many seem to think to this day). But now he becomes a converted man, and submits to the ordinance of baptism, and yet is, according to the brother's theory, in the *same Church*—receives *two* "seals" of the same covenant, two "signs of regeneration," and two rites of initiation into the *same Church!!!*

[*Time expired.*]

MR. COULLING'S SIXTH REPLY.

Mr. COULLING: My Brother Massey seems to be exceedingly anxious to make me responsible for all the books written by Methodists. He does not know how, in the name of reason, you can get at the doctrines of a Church, unless you go to the standards of the Church. Now, I do not know that anybody looks upon Thomas O. Summers' book upon baptism as a standard, critically speaking. We have standard works: Watson's Theological Institutes is a standard work in the Church; Watson's Dictionary is also a standard work. But even in those works, I suppose, you will find doctrines about which people will differ. Thomas O. Summers writes a book upon baptism. Some of his friends go to him and say, "You had better publish it." He has not the money himself—for Methodist ministers generally do not deal much in that article—and he goes to the publishing house and gives them the copyright; and they publish it, because they think it is a very good book, and will meet some errors. I confess that, so far as I now understand Thomas O. Summers, I am willing to stand up to what he says.

The brother read from Mr. Wesley's tract again, and wishes to hold us responsible, and hold me responsible, as representing the Church here, for everything that Mr. Wesley says in that tract. And he does so, why? Because that tract, as he finds from the preface, has been substituted in the place of a work upon baptism by a man of the name of Edwards. They thought, probably, that Mr. Wesley's tract conveyed more of truth, and less of what is objectionable, than that of Edwards. In pub-

lishing the tracts compiled before 1812 with the Discipline, they accordingly put Mr. Wesley's tract in place of Mr. Edwards'. That is the whole of it.

I think that everything that he says about the Discipline can be answered here. He read to you our excellent and beautiful baptismal service for children. I ask you if there is a particle of baptismal regeneration in it? I get down upon my knees, and pray the blessing of God upon the little child, and it is baptismal regeneration. Oh, no! he says; but the fact that I pray that its carnal nature may be taken out of it, presupposes that it has a carnal nature, and is in contradiction to my former position. Is my brother, in the middle of the nineteenth century, about to embrace the heresy of Socinius and Arian? That is their heresy. Now, we are constantly taught that these little children were contaminated by the fall; but as it took place without their co-operation, and as they were brought passively into this condition, the benefits of the atonement of Christ are conferred upon them passively. And we pray that when these children shall grow up, and these evils are developed, the spirit of God may eradicate them. A very excellent prayer, a good prayer. And I have no doubt my brother prays that for his children. Because he believes his children are safe now, does he never invoke the blessing of God upon them? that his spirit will lead them aright? That is all that we do—everything that this baptismal service does. I appeal to you who know it, and have heard it, and been familiar with it all your days, is it not too late in the day to bring an accusation of this kind against a Church that, if it has distinguished itself for anything in the world, it is for

battling against this whole army of errors about baptism, no matter whether it concerns the subject or nature of baptism.

He appeals to you to know if you will let leaders throw a mist over your eyes. Do you know any one who is trying to do it? Who does so? And who are you, that you can be thus easily mystified? A very nice compliment, verily, to the intelligence of those about whom it is said. I bring you what the Bible says. If there is any mist about that, I do not perceive it. The mist is somewhere else.

It was very soundly asserted this morning, upon very high authority, that baptism originated about the middle of the third century. This evening, another authority, introduced with the highest sort of compliments, steps back just one hundred years, and proves to you, if the authority is worth anything, if his own witness is reliable, that, so far from its originating in the middle of the third century, it was well established in the middle of the second century. About what time was that? One hundred years, or a little more, after the people died who have conversed with the apostles. That is carrying it right low down, as far as history is concerned. You will recollect that the very first man who ever wrote history, brought it up to 425—Eusebius, who died 445. In the very introduction to his history, he says: "I am travelling an untrodden path." Eusebius collects matter, and shows that infant baptism was well established two hundred and fifty years after Christ came, and one hundred years after the very people who associated with the apostles died.

The gentleman was right anxious, this morning, to

know when that council was held. I could not recollect then. But I turn to a book, which I think is worthy of some respect: I do not know what the people may think. But I do not see what temptation a man can have, in making out a catalogue from history, to fabricate it. And in the chronological list of the principal councils mentioned in this book—and there is an alphabetical list of the same councils—I find that the council under Cyprian was held 256. Now that is within about one hundred years of the very period when people lived who had conversed with the apostles. Those sixty-six bishops, learned men, say that it had never been known, from the days of the apostles, that infants were excluded from baptism.

Mr. MASSEY: Have you the authority, stating that they made that statement?

Mr. COULLING: I read you the authority this morning, from Cave, and I will read it again. I do not recollect precisely the language of it:

“From the persons *ministering* we proceed to the persons upon whom it was *conferred*, and they were of two sorts, *infants* and *adult* persons. How far the baptizing of infants is included in our *Saviour's* institution, is not my work to dispute; but certainly, if in controverted cases the constant practice of the Church, and those who immediately succeeded the apostles, be (as no man can deny it is) the best interpreter of the laws of *Christ*, the dispute, one would think, should be at an end: for that it always was the custom to receive the children of *Christian parents* into the Church by baptism, we have sufficient evidence, for the greatest part of the most early writers, *Irenæus*, *Tertullian*, *Origen*,

Cyprian, &c., whose testimonies I do not produce, because I find them collected by others, and the argument thence so forcible and conclusive, that the most zealous opposers of *infant baptism* know not how to evade it—”

And they cannot. except by flat denial :

—“ The testimonies being so clear, and not the least shadow, that I know of, in those times, of anything to make against it. There was, indeed, in *Cyprian's* time, a controversy about the baptizing of infants, not *whether* they ought to be baptized (for of that there was no doubt), but concerning the *time* when it was to be administered, whether on the *second* or *third*, or whether, as *circumcision* of old, to be deferred till the *eighth* day. For the determining of which, *Cyprian*, sitting in council with sixty-six bishops, writes a *synodical* epistle to *Fidus*, to let him know that it was their universal judgment and resolution, that the *mercy* and *grace* of God was not to be denied to any, though as soon as he was *born* : concluding that it was the sentence of the council, that none could be forbidden baptism and the grace of God : which, as it was to be observed and retained toward all men, so *much the more* toward *infants* and *new-born* children.”

If that is not conclusive, right to the point, I cannot conceive what is : I do not understand what is. So that, in accordance with this, the practice of the early Church, from the days of the apostles, confirms, beyond successful contradiction, that the commission did not restrict the admission of children into the Church by baptism.

Just at this point, according to my notes, the brother insisted upon it, that I had not removed a peg that he had put down. Now, the only peg that I have known

him to stick, in this whole controversy, is one with which I agree with him most fully: that when you come to baptize an adult person, you must see that he is fit to be baptized. He has proved, most conclusively, that I ought not to baptize every infidel, or introduce into my Church, or recognize as a Christian, an outrageously-wicked sinner. Now, if you will reflect a moment, you will recollect this: that at the time these old historians refer to, the apostles did not preach to civilized people, as we do, for the most part; but to heathen nations, pagans, men who worshipped false gods. And the simple reception of truth, as a matter of theory, was not to be regarded as a sufficient reason for baptizing them. For instance, if the apostles were preaching at this day, they would not receive those who believed the gospel, as everybody on this ground does. And when they went to nations who knew nothing about the gospel, and developed to them the truth of the gospel, and this man and that man said, "I believe Jesus Christ was the Son of God," that would not be enough. Hence those catechumens who were to be instructed. And when they found that they were proper subjects, and had embraced the religion of the Bible, not theoretically, but in heart, they were regarded as fit subjects for baptism. Now, I do not want to remove that peg: I want it fastened; it is good doctrine. And he has stopped short of the point between us, and I have no doubt he will fail of reaching that point. For, although he has said, once or twice, that he has proven it, I ask you to decide that. It is for you, and not for me, to say.

He then repeats that infant baptism casts a reflection upon infant salvation. I think that was his idea, if not

his words. I again say, that if we taught that salvation depended upon baptism, and we baptized a child to confer salvation upon it, the argument would be an unanswerable one, that in baptizing him, we admitted that he was not safe, and we tried to save him by baptism. I again ask you, if you ever understood any Pedobaptist as teaching any such doctrine, unless it was an extreme high-churchman of the Church of England, and probably a few extreme Puseyites in this country. The whole Protestant Episcopal Church, as far as I am conversant with it—at least, in Virginia—rejects that doctrine. And while I said before, there is a sense in which baptismal regeneration is used, it is not in the sense in which we use the term regeneration in our ordinary conversation upon the subject.

And there is a dilemma into which he thinks we have gotten, and which is to him a very serious matter. And I have no doubt it would be, if what he anticipates and seems so seriously to fear should ever take place. And take place it will, I have no more doubt of it than I have that I stand here. And the horrible sprite that rises before his mind, and causes his spirit to shudder, is prophetic of what will be, and that before long I have no doubt. And that is, that all people will be baptized in infancy, and there will be no believer's baptism, and away will go the Church, that believes nothing but believer's baptism. What a catastrophe! What a sad end that will be! I hope to live to see it. However, I cannot say that, for it is said that hope is made up of expectation and desire; and I cannot expect that. But I have no doubt that the day is coming when people will understand their duty, and dedicate their chil-

dren to God in early baptism, and say to the world that those children belong to Jesus Christ; and act in accordance with what they say in that sacred rite. And then believer's baptism will have no further place in the world; for the plain and simple reason, that there will no longer be rebels against God, with gray hairs upon their heads, and there will no longer be occasion for believer's baptism. Jesus Christ has said "that the day shall come when all men shall see the Salvation of God, when Christ shall sway the sceptre over a world redeemed. When that day shall come, the gospel of the Son of God will have accomplished its glorious mission among the children of men, and the Kingdom of our God shall be established in the top of the mountains. He may well be alarmed at an anticipation of that kind; but it does not annoy and alarm Pedopaptists much.

He marvels at my familiarity with the Old Testament, and my want of familiarity with the New Testament. I do not know—I have not given myself the trouble to count; but I verily believe I quoted quite as many verses of Scripture out of the New Testament, as I did out of the Old Testament. But what of import in that? Is the Old Testament to be discarded? Does it not suit his purpose? And is a reflection to be cast upon me, because I derive authority from the very source from which my blessed Lord derived it? He taught out of the Prophets, and out of the Psalms, and out of the books of Moses, did he not? There was no other Scripture in his day. He said unto them: "Search the Scriptures, for in them ye think ye have eternal life: they are they that have testified of me." I can prove

things from the Old Testament as well as from the New Testament. And these passages from the Old Testament were so bothering, that the only way to get out of it was to say: "Well, it is not New Testament: it is Old Testament." Well, I believe in the Old Testament: I believe in the Bible, from Genesis to Malachi, and from Matthew down to Revelations; all of it is God's Book. And whatever God teaches, whether in Ezra, Malachi, Isaiah, Mark, Romans, Corinthians,—anywhere, it is my Lord's book, and I get the truth from that. I am vastly familiar with the Old Testament, he says. Well, I am glad I know something.

Again, he says, I made a slight blunder, and he says I did it innocently, too. He says I quoted from the second chapter of Acts, that there were added to the Church three thousand souls; and that I made a mistake, that the word *church* was not in the passage, but that I would like to have it in it, and therefore I supplied it. That would be a blunder indeed, when I had the book before me. I will give you the word in the original. The English Scriptures read thus—"Praising God, and having favor with all the people; and the Lord added to the Church, daily, such as should be saved." In the original it says—"The Lord added ἐλκκησία."

Mr. MASSEY: Was that the passage you quoted?

Mr. COULLING: Yes, sir.

Mr. MASSEY: You said—about three thousand soul were added to the Church.

Mr. COULLING: This is the verse I had marked. People will make mistakes, sometimes, and I do not pretend to be infallible. But I do not think, verily, that I

made a mistake here, and I think I can satisfy myself of that in a moment. [Looking at his book of notes.]

Mr. MASSEY: It was in your comments on the baptism upon the day of Pentecost.

Mr. COULLING: I might have said that in the debate. I have it here in my notes—Acts ii. 47,—under this leading head—“the Lord Jesus speaks of the Church as already existing.”

He now comes to a review of my argument. I wish, just here, to state the various positions that I assumed, and that I attempted to establish. My first position is: that when the Church of God was organized, infants received the sign and seal of their title to the benefits of that Church, or of the covenant; and God has never repealed that act that entitled them to receive it. That was the first proposition I laid down. I attempted to prove that by showing to you, that the promise made to Abraham, saying, “In thy seed shall all nations of the earth be blessed,” was recognized by the inspired writers, by the blessed Redeemer himself, as being the source and the origin of the gospel; that it was called the gospel of the Son of God. Now, my brother has stated one difficulty in the way of that. And that difficulty he finds in what? He finds it in the fourth chapter of Galatians, twenty-fourth and twenty-fifth verses. Now, I wish to read them, and see if there is the slightest conflict. And if there be, that I am not responsible for it, I think I can show very clearly. He says that he thinks that St. Paul knew a great deal more about these things than I do; and I most earnestly and heartily agree with him. And St. Paul’s teachings upon this subject, I think, agree with me precisely, and are in conflict with him. In the twenty-fourth verse, St. Paul says:

“Which things are an allegory, for these are the two covenants; the one from the Mount Sinai, which gendereth bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all.”

Now, here are two covenants made with Abraham. One made when? Made yonder, 430 years before the giving of the law. And this very same passage says that that covenant made at Sinai could not annul the former covenant. So far there is no conflict between the two. God makes a covenant with Abraham, granting him a special promise: “In thy seed all nations of the earth shall be blessed.” God sees fit, 430 years afterward, to get the people together, and give them a body of laws, carrying out the covenant, and over and above, a ritual—St. Paul says it was a very onerous one—all carrying out the very same covenant, however. Yet Paul speaks of the covenant made with Abraham as identical with the covenant made at the present time, and one in existence at that time.

The brother commented upon the covenant of redemption and the covenant of circumcision. Now, I am at a loss to know the difference; I cannot conceive it: they are identically the same covenant. The brother tells us that circumcision—and he quoted St. Paul to prove it—was a seal of the righteousness of that faith that Abraham had before he was circumcised—was intended to illustrate and show forth that very righteousness, the result of which was the redemption of Abraham. And yet he says it was a different covenant. One is simply an effect and consequence of the other; and he extends and makes two of what is simply one.

Again: he introduces a prophecy from Daniel, and endeavors to make the impression that Daniel's prediction, that in a certain age of the world God would set up a kingdom, is in direct conflict with the train of argument that I have introduced. I just wish to know if that appears so to the mind of any of these persons? Is there any conflict here? God has introduced into the world the glorious system of redemption, and he predicts that in a certain period—a period that is shown forth in high metaphor and trope—that the people who embrace this redemption should be collected together. And he calls it a kingdom; and somewhere else it is called a Church, and the people of the Lord, and half a dozen other epithets, but all tending to the same thing. When it is varied, they say it is something else. It is the same thing. So far from there being a conflict, it is an absolute and positive fulfilment. The Lord has done identically what Daniel said he would do. He has not destroyed either covenant, or introduced another. If he has, let my brother show it. Where is the covenant in existence now, that differs from the covenant that God made with Abraham? If there is one, let him show the difference between the two. Let him come face to face with Paul, in his Epistle to the Romans and the Galatians, and let him there correct this master teacher in Israel. And when he knows more than the very chiefest of the apostles, then this audience will believe him.

He refers to Matthew xvi. beginning with the 16th verse.

“And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered

and said unto him, Blessed art thou, Simon Bar-jona : for flesh and blood hath not revealed it unto thee. But my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church ; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth, shall be bound in heaven : and whatsoever thou shalt loose on earth, shall be loosed in heaven."

Well, I do not know what exposition he would give of the text. But this much I think you will all agree to : that if it is to be interpreted according to Protestantism, it means that Peter's confession of faith was the foundation upon which the Church of God is built : that that was the corner-stone ; that that was the sum and substance of it, and it does not conflict at all with my position, not a jot or tittle. It does not come in the slightest degree (that I can for my life see) in opposition to what I have said.

Another difficulty that he states is, that I have contended that the Churches are the same ; and yet on the day of Pentecost the very people who were received into the Church by baptism, were, according to me, already in the Church ; and being already in the Church by the rite of circumeision, with what consistency can they now be put into the Church by the rite of baptism. Well, I confess that that does seem more like a difficulty than anything that I have heard, touching the subject ; really that does seem more like a difficulty, while it is in fact no difficulty at all. Now, mark this : here was the gospel dispensation in full force. These people who had rejected Christ, had rejected him until

he was crucified, now came out for the first time and received him. Before that time they were the opposers of Christ. A new dispensation had come in. How were they to get into the Church, except by baptism? Let him answer this question, when he gets up to make his argument. Why were not the five hundred brethren that saw the Saviour, baptized? Why were not the seventy-two that were sent out, baptized?

Mr. MASSEY: Do you deny that they were baptized?

Mr. COULLING: Will you tell me when and where they were baptized? Where were those baptized, who were the disciples, when they cast lots for Matthias? When and where were the twelve apostles baptized with Christian baptism? Let him answer those questions. They had been introduced into the Church of Christ by circumcision. Christ came to his own. They were his own people. The others rejected him until a new dispensation dawned upon the world; and when that came, they living under it must conform to it. But that is not the only answer. My good brother seems to have forgotten some things that he has read in this precious book. I will refresh his memory; "stir up his pure mind by way of remembrance." Now, let me read you two or three verses from the second chapter of Acts. He thought it marvellous that I did not know in what part of the Bible the baptism of Lydia was to be found. And is it not marvellous, that here, in this second chapter of Acts, he should not have seen this?

"And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven, . . . and Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea and Cappadocia, in Pontus

and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians."

All these were gathered at Jerusalem. All those that were converted were not necessarily Jews, and might not have been circumcised. They were collected there at Jerusalem. But admit that all who were converted were Jews. They were under a new dispensation, and were baptized for the very reason that Saul of Tarsus was baptized, when he professed faith in Christ; because he had not complied with the terms of his circumcision; and therefore, under the new dispensation he had to receive the rite of baptism. That is an answer to the whole matter, and there is not a particle of difficulty in the way.

[*Time expired.*]

MR. MASSEY'S SEVENTH ADDRESS.

Mr. MASSEY: It is not difficult to perceive that a mistake may very honestly be made in an extemporaneous address. And I accept the brother's explanation, that he had in his view the forty-seventh verse of the second chapter of Acts, when he quoted from that passage which said that three thousand were added to *them* on the day of Pentecost. He need not have brought up his Greek Testament to show that *ecclesia* means church; for the word *church* was not there. It reads:

"Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

I will now show you an organization taking place *after* the day of Pentecost.

“And fear came upon every soul; and many wonders and signs were done by the apostles. And all that believed were together, and had all things in common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the *Church* daily such as should be saved.”

This is a very different view of the subject from that which was presented by the gentleman.

The brother wants me to tell him when the five hundred brethren and the seventy-two disciples were baptized. If he will *deny* that they *were baptized*, it will then be time enough for me to reply to him. When he takes that position, or when I meet him upon the subject of the Lord's Supper, I will tell him when they were baptized. I will give him a hint now. In Acts i. 21, it is said: “Of these men who have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John,” &c. He will find no difficulty when he turns to it, in deciding when these men were baptized. But what has that to do with the present subject?

A word with regard to the work from which he has quoted, the work by Dr. Cave, published in 1698. We find here a *Pedobaptist*, writing for the *purpose of sustaining infant baptism*. And he *asserts* that certain fathers taught this doctrine, but does not

present the statements of these fathers, or any evidence to prove his *bare assertion*. And yet the brother tells you, "*here is history!*"—this man and that man, says he, taught infant baptism. But he does not give you their language, or any testimony from them. It is sheer nonsense to call this work a Church history. It is wholly unworthy the appellation. *I deny his assumptions*—for they are *but* assumptions. He cannot show a *trace* of infant baptism in the writings of the fathers, earlier than 250 years after Christ. He speaks of this council of sixty-six bishops, which assembled to decide at what *age* infants might be baptized. Infant baptism was such a novelty, just beginning to be introduced, that nothing was understood about it; hence the call for this council, which assembled in 256: and to determine what? A question with regard to an institution which had been established by Jesus Christ, and practised by his Church for more than two hundred years? No, sir! but, *to settle a question with regard to a practice which had just been foisted upon the Church, along with many other corruptions of that day.*

I will simply read the dedication of this book, and leave it:

"To the Right Reverend Father in God, Nathaniel, Lord Bishop of Oxford, and Clerk of the Court to His Majesty:

"MY LORD: When I first designed these papers should take sanctuary at your lordship's patronage, the Hebrew proverb presently came into my mind, *Keep close to a great man, and men will reverence thee.* I knew no better way (next to the innocency, and, if it may be, usefulness of the subject I have undertaken) to secure myself from the censures of envy and ill-nature, than

by putting myself under your protection, whose known *ἔμφρα*, the sweetness and obligingness of whose temper, is able to render malice itself candid and favorable."

He seemed to have had the idea himself that the statements he was about to make would not pass current, unless he got "close to a great man," and to think that by this he would lead men to the conclusion that he wanted to lead them to. This is *partial testimony*, brought by the gentleman from his *own side of the question*. The author is simply *arguing* the question to sustain his theory—not giving *facts* as an *historian*. *It is not history*.

I wonder if the brother intended to make the impression upon the minds of this audience, that any of those baptized upon the day of Pentecost were not Jews? Did you intend to do that? Your *manner of reading* that narrative, and your *comments* upon it, justify that conclusion. He does not answer. And, according to *his* theory, that the Bible being *silent* upon the subject, justifies infant baptism, *his silence* is to be taken as *consent*. Now, he *ought* to know that the *first* introduction of the gospel among the *Gentiles* was when it was carried to the house of Cornelius. His argument is, that these men, having been gathered from every nation that is mentioned there, may not have been circumcised; and in that way the difficulty I had presented might be removed. He will find, however, that he has placed himself in a worse difficulty than before. *He knows these men were Jews*.

I object to the position that the Jewish Church and the Christian Church are the same, in the next place, because of the great hostility of the former to the latter.

We even find the very high priests of the Jewish Church clamoring for the blood of Jesus Christ, and stirring up the multitude to demand the crucifixion of Jesus and the liberation of Barabbas. Does this look anything like identity of the two Churches? Take these two arguments together, and they will satisfy any unbiased mind that the Christian Church and the Jewish Church were two entirely different organizations; not only were they under different dispensations and different covenants—the one the covenant of circumcision, and the other the covenant of redemption—but they were composed of entirely different *subjects*—the one deadly hostile to the other.

His next argument upon this subject was, that baptism had taken the place of circumcision; and that, as infants were admitted into the Jewish church, by circumcision, they ought, therefore, to be admitted into the Christian Church by baptism.

I object to this hypothesis, first: that circumcision was a permanent mark in the *flesh*, distinguishing the Jews from all other nations. Now, mark you: God had declared his purpose to send a Redeemer, and that Abraham should be the father of the Messiah—that through him he should come. Then it was narrowed down to Jacob; then to Judah; then to David, &c.

Among other arrangements, a *mark of distinction* was instituted, by which the descendants of Abraham should be distinguishable from all other nations. And as long as there was any danger of their mingling with other nations, this was preserved. Does the sprinkling a few drops of water upon an infant give a mark by which you can distinguish him from those who have not had

water sprinkled upon them? Wherever the Jew goes throughout the world, he can be known as a Jew to this day. But baptism leaves no distinguishing mark observable even in the *Christian*.

While the Jews sojourned in the wilderness for forty years, the rite of circumcision was neglected. There was no danger of their mingling with other nations then, and there was, therefore, no necessity for their being circumcised. If you will turn to Joshua, 5th chapter and 5th verse, you will find that the rite of circumcision had been neglected from the time they came out of the land of Egypt. And only two of the men who had been circumcised before leaving Egypt, entered the land of Canaan. But now, as they were about entering into the land of Canaan, where there was danger of their mingling with other nations, Joshua was directed of God to circumcise all the males born in the wilderness, for they had not been circumcised during the forty years they had been in camp.

Again, I object to the gentleman's hypothesis, that circumcision and baptism are seals of the *same covenant*, securing the same or similar blessings, upon the ground that circumcision was designed to secure to those who received it, temporal blessing. There was the promise of the land of Canaan; a rich heritage; an earthly blessing; an earthly possession. In four hundred and thirty years from the call of Abraham, his descendants were to return to enjoy this land. The iniquity of the Amorites was not then complete, and the Jews were to sojourn in Egypt for four hundred years. After this they were to return and enjoy this land. Does baptism secure to you *temporal* blessings; an earthly Canaan,

or any blessings of that character? There is neither identity nor analogy here.

I object to it again, because circumcision required no *moral qualification*. Neither *membership in the Jewish church* nor *circumcision required any moral qualification*. The gentleman says he would not baptize an *unbelieving adult*. But the Jew would *circumcise* an unbelieving adult. As soon as a man became a member of the Jewish confederacy, *all* his male servants—"all that were bought with his money, or born in his house," old and young, were to be circumcised. Would the gentleman be willing to baptize all the servants, old and young, of any man here, upon the faith of their master? If not, then he must not contend that baptism has taken the place of circumcision; or that they occupy a *similar* position.

I object to it again, upon the ground, that under the covenant of circumcision, *males only* were to be circumcised, whether children or servants. Ishmael and Esau, with all their male posterity and servants, were circumcised, regardless of their age or their character. By what authority does the gentleman baptize *females*, if *baptism* takes the place of *circumcision*? If his hypothesis be correct, he has *transcended his authority*.

I object to it again, upon the ground that the *same persons* were *both circumcised and baptized*. Mr. Coulting seeks to evade the force of this difficulty, by asking how those individuals who had rebelled against God, could be brought back into the Church of Christ? If a man is once in *his church*, and then acts so as to justify his exclusion, *how does he receive him back again?* Does he *baptize* him again? Or does he

receive him upon his confession of his wrong, and his promise of amendment? The gentleman should, upon the same grounds, when infants, who have been baptized, grow up to maturer years, and show themselves to be rebels against God, *rebaptize* them when they become converted. See, how he has caught himself in his own snare! Again (while I think of it) I will notice another remark of the gentleman. He says, that when all *infants* are *baptized*, there will be no *gray-haired rebels against God*. Is not *that baptismal regeneration*? Are there no gray-haired rebels against God, who were baptized in infancy? Are they all made children of God—new creatures, by being baptized in infancy? Are they all *regenerated*? If not, when those “gray-haired rebels” become converted and come to him, will he *rebaptize* them? If not, his whole argument is worthless. Paul was “*circumcised on the eighth day*,” and yet, when he was converted he was *baptized*. And *all the males* baptized among the Jews, had been circumcised. *Two* seals to the same covenant! two rites to bring them into the *same Church*! and yet these *rites* are the same! *What sophistry!*

Now, I must say to the brother, that there is a vast difference between a man's being so familiar with the Old Testament, that he can *quote* texts from it, and his *understanding* the texts when quoted. The whole of his argument has been based upon a *wrong theory*. His *premises* being *unsound*, his *conclusions* must of *necessity* be *false*. He has *misconceived the whole ground*. He has formed an incorrect idea of the covenants, and all that flows from them; and hence his *whole theory is wrong*. He may quote all the passages

in the word of God, from Genesis to Revelations; and unless he understands them better than he has shown here, it will be productive of no good.

I object to his theory again, upon the ground, that in the fifteenth chapter of Acts, we find a council of the "apostles and elders, with the whole Church," called together to consider the question, whether believers among the Gentiles must be circumcised. Had *Elder Coulling* been there, he might have saved them much labor. He would have said to them: "You, apostles and elders, have failed to comprehend the point: Do you not know that baptism has come in the place of circumcision? You need not trouble yourselves at all about *circumcision*: those who have received *baptism*, have received *circumcision*, and have thus obeyed Moses' law, and the gospel at the same time." But this *council* did not so understand it. They did not have any such view of the subject. Here was the time, if ever, for them to present that view, if they entertained it. The brother says, these disciples here *annulled* circumcision. Yet, *after* this council adjourned, Paul circumcised Timothy. Why, Brother Paul! you must be a very *refractory* sort of man! your brother apostles have *annulled* circumcision (and perhaps you were there too), and you go on to administer the rite they have annulled! *Circumcision annulled!* The Jews to *this day* continue its practice; but Jesus Christ never intended that the Christian Church should have any connection with it; at least, there is no such connection found in the word of God.

Having shown you that the *premises* of the brother are all incorrect, it follows, as a natural consequence,

that his *conclusions* are false : they cannot be sustained. He has built his argument upon false premises, and hence the whole fabric must fall to the ground. The New Testament law of the subject I have shown you. He has endeavored to present an exception to the general rule by introducing circumcision. I have shown you that that supposed exception is *utterly without foundation*. And now he consoles himself with the thought that there is some gloomy foreboding arising in my mind relative to the future baptism of all infants, which, he says, will be the *end of believer's baptism*. Well, I do not know what the gentleman's imagination has depicted before *his* mind. I should not wonder if *he*, like old father Wesley, has seen ghosts and hobgoblins rising before him. For he discovers that his most intelligent brethren acknowledge that infant baptism is not found in the word of God. There are now continual complaints, in their own journals, of the *neglect* of infant baptism among their *own members*. Very few, compared with former times, are now baptized. Very many Methodists, Presbyterians, and others, admit that they do not believe in infant baptism, and that it takes away from the child the privilege of deciding for himself, when he becomes a believer in Jesus Christ. If he becomes a believer in after years, he must do one of two things : either neglect his duty to be *baptized* as a *believer in Christ Jesus*, or turn away from all his family connections, to another denomination that will administer the ordinance to him *rightly*.

I think the arguments offered upon both sides will present the conclusion to the minds of all present, who are willing to let truth have its full force, that the *word*

of God does not sanction any other baptism than that of believers in the Lord Jesus Christ. I shall then submit this question, so far as my argument is concerned, for your own further action. It is not for me to determine what shall be the course pursued by any one else. I can only present to you the truth as it is in Christ Jesus, and then leave every one of you to act upon that truth as you will *wish to have acted, when you stand at the judgment bar of God.* "Let every man be persuaded in his own mind." But let that mind receive all the *light of divine truth upon the subject.*

The effort has been made by my opponent to produce the impression, that *I* have endeavored to present something else rather than the Bible; that I have not given that the *most prominent* place; and he talks about *his believing in the Old Testament Scriptures!* *Who questions that they are just as much the word of God as the New Testament?* *Who questions that they are to be believed, and to be conformed to, as far as conformity to them is required under the Gospel dispensation?* The brother, I suppose, has forgotten where I commenced. I thought I had begun far enough back in the Old Testament Scriptures, when I took you to the *very first interview* that God had with man, after his fall from his primeval estate; and traced on the regular flow of promises of the Messiah, from that time until, "when the fulness of the time had come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law." "The *law* was our schoolmaster to bring us to Christ." We are *now* permitted to go to the Messiah *himself*; to look to *him*; *not through types and shadows*; not to be governed by

old rituals that simply prefigured the Saviour. But, to look to a *Saviour that has come*, who *has* given himself a ransom for our sins; who *has* expired upon the cross; *has* lain in the tomb; *has* risen from the dead; *has* given his commission to his disciples; and *has* reascended to the right hand of the Majesty on high. And we, as his disciples, find it obligatory upon us to go forth and “teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;” “preaching the gospel to every creature,” with the assurance that “he that *believeth* and *is baptized shall be saved*: he that *believeth not shall be damned*.”

[*Time expired.*]

MR. COULLING'S SEVENTH REPLY.

Mr. COULLING: I thought I had been right clear in affirming that the baptism of those on the day of Pentecost, though they had been sealed with circumcision, had been rendered necessary from the fact that a new dispensation had been introduced. Jesus Christ had then risen from the dead, and that was the very first time that his apostles acted under the great commission that he gave to them to go and baptize people. Now, here are a set of Jews and Gentiles—whatever they may be: I don't care what—a set of men who have rejected Christ, who have refused to yield to him; some of whom, perhaps, lingered about the cross at the time that he bowed his head and said, “It is finished;” and consented to his death. And now the apostles get up and preach the gospel to these people, and they believe. How are they then to come out and identify themselves with the cause

of Christ, except by conforming to the requisition of Christ himself? So, where is the difficulty that the gentleman sees? And, in all that he says about baptism having taken the place of circumcision, where is the difficulty that he has put in the way of it? I propose to notice some that he seems to think are difficulties in the way.

He objects to it, he says, because the high priests clamored for the blood of the blessed Jesus. He therefore argues that the Jewish Church could not have been anything like the Christian Church; that the covenant that God made with Abraham must have been a different covenant from that which was put into exercise and enjoyed after Christ rose from the dead. And why? Because the Jews rejected Christ. Well: St. Paul says it was the same covenant; St. Peter says it was the same Church; the blessed Saviour recognizes the existence of the Church. Those that had received Christ did not receive baptism after Christ rose from the dead, according to any account that we have, because Christ came to his own. Those that received him, he received as his. Those that did not receive him then, when they did receive him, received the sign and seal of the new covenant. The fact that the high priests rejected Christ, was what might have been expected. And it is no argument, not one jot or tittle, against what I have asserted. I cannot imagine what connection that can have with it.

Again: he thinks that circumcision was not a title to spiritual benefits, but a title to the promised land. Then, of course, everybody that received circumcision had a right to the promised land. And then I wonder what became of the Ishmaelites and the Edomites that received circumcision?

Mr. MASSEY : Did they receive any spiritual blessings ?

Mr. COULLING : They received circumcision, and they were, and continue yet, excluded from the promised land.

Mr. MASSEY : Does the gentleman claim that those to whom he refers received spiritual blessings after circumcision ?

Mr. COULLING : I am not arguing that question, but meeting the argument which the gentleman himself urges, that circumcision was intended to give a title to the promised land.

Mr. MASSEY : I am willing that the gentleman should introduce new matter in the final negative, if he will allow me to reply.

Mr. COULLING : I do not intend to say anything more upon that subject, except just to meet the gentleman's own argument : nothing else. According to that, I hold that circumcision was not a title to the promised land : there is no doubt about that.

I have already brought forward this argument—an argument that he has not met : that the apostle himself has distinctly stated that circumcision was a sign and seal of righteousness. I have brought forward passage after passage from the Old Testament and the New Testament Scriptures, showing that circumcision involved an obligation to keep the law of God ; that it was to signify and represent the circumcision of the heart, and was a title to spiritual benefits. Is not that the teaching of Paul in Romans, Galatians, or wherever the doctrine is taught at all. The idea of circumcision not being a seal to spiritual benefits, is probably as queer a ught as I ever heard of.

He thinks that I have gotten into a terrible difficulty, and that I have certainly fallen into an egregious blunder in contending for infant baptism, because, in meeting his first objection, that if everybody was baptized in infancy, believer's baptism, in his sense of the term, would be entirely destroyed. I went on to show that, according to my theory, people would just arrive at that state, finally, that God had promised to bring the world and Church into. Suppose there be gray-headed men who were baptized in infancy, who are gray-headed sinners. Can you not find gray-headed sinners who have been baptized in adult age? Are all who have been baptized in adult age all that they ought to be? Are there not very many people who have been baptized by pouring, sprinkling, and immersion, when they were adults, that are not a whit better after baptism? I did not state, nor did my words justify the deduction, that because children were baptized they were therefore made just what they ought to be. But I held, that when the parent does his duty to his child, and recognizes his obligations to his child, and all the benefits that the gospel confers upon the world and upon his child, and recollects that the promise of God is not only to him but to his children, and then gives him the seal of the covenant, and acts according to his obligation to his child, if anything will bring about the millennium, that will do it. And the time will come when the prophecy of the Bible will be fulfilled, and men will everywhere see the salvation of God. And what denomination, what class of people, stands the best chance to urge on and bring about that desirable condition? Those who take the young child from its infancy, and try to indoctrinate it

into the principles and spirit of the gospel of Jesus Christ, or those who do not recognize their lot and part in the covenant in this way? I am willing to leave that to as intelligent an audience as this. If there is any import in the external form, it is to exhibit his confidence in this thing. Then the parent that recognizes this is much more apt to recognize the other than those who do not. I do not intend to cast any reflection upon my brethren; and say that they do not recognize their duty. And I call you to witness that I do not, and have not, cast any imputation upon the motives of those who differ from me. I am only trying to present the truth, and I think I have done it. And I think that, so far from my premises being wrong, I have demonstrated the correctness of my position to the satisfaction of this audience. The brother admits that if my premises are right, my conclusions are very good indeed. And I have no doubt that my premises and conclusions are admitted by the most of you very cordially. I am glad that he thinks that something I say and something that I do are right.

He affirms that in the estimation of the intelligent, infant baptism is going out of repute; that, in our Pedobaptist papers, a great many complaints are coming up that parents do not have their children baptized. Well, that is complained of sometimes. And I think that it is a very just complaint, and one that is very easily accounted for. I came into this district two and a half years ago. I was asked by my brethren at Louisa Court-house to deliver a sermon upon the subjects and modes of Christian baptism. And I was told by two or three persons who heard me then, "We have been members of

the Church a long time, and this is the first time in our lives we ever heard a Methodist preach upon baptism." I was invited then to preach at different points. And from that time to this I have never made an appointment myself to preach a sermon on baptism. Generally, two or three weeks before I have gone to my appointments, I have received a request to preach upon the subject of baptism. I received a letter, two or three days ago, from a man whom I do not know, asking me to preach a sermon upon the subject of baptism. And I received letters from brethren who have said, I could judge of the propriety of preaching on the subject myself, when I would get to the place. But I have never preached a sermon on the subject of baptism, but I have been told by some that they never heard a sermon on that subject before from a Methodist. And how many times have these very Methodists, who object to infant baptism, heard, again and again that the Scriptures did not warrant it, while they have never heard anything to the contrary. I know that whenever I have preached upon this subject, I have been asked, and my brethren upon the circuit have been asked, to baptize their children. Since this controversy began, I have baptized one. And when this subject is understood, and the Bible view of the subject is presented, you will no longer see these complaints in our papers.

Mr. MASSEY: Have you baptized a child since we have been discussing the subjects of baptism?

Mr. COULLING: I said, since this controversy began. I do not wonder at the complaints; not at all. It would be a very strange thing, when heretofore the discussion of this subject has been all on one side, if there were

not a good many people, who have not the time to study the subject for themselves, who should entertain some doubts about it. But I will venture to say, that when this subject is discussed and understood, these complaints will cease. It is one of the most natural things in the world : it addresses itself to the best feelings of the human heart. No parent can help feeling a deep interest in his child. And when that parent is told that that child is a participant in the very covenant that embraces him—that the promise is unto him and to his children, there is no doubt that that parents' heart will leap with gladness, and that he will accept the terms.

There is another objection that he urges, that I do not exactly see the force of. He says that it deprives the child of his natural rights. Natural rights? What natural rights? God gives to me, providentially, the care of a child. I honestly believe a certain theory, or a certain set of doctrines; and I would be recreant to my duty and to my trust, if I did not teach that child what I thought was right. But, upon that principle, I ought not to teach my child anything in the world upon the subject of religion, as it would deprive the child of his natural rights, but let him grow up untamed and wild as the partridge on the mountains. Now, when I come to teach that child, what am I to tell him? Why, what I really think and believe to be right. Then bring up a child in the way he should go, and when he is old he will not depart from it. You will not find much difficulty on the part of your children, if you teach them aright. Point them to the Bible: show them what God says in that book, and there will be no trouble with them, no disturbances in their minds. You will find,

that while depriving them of their natural rights, it will only be a natural right to do wrong, or think wrong, in some way : at least according to your ideas of right and wrong.

Now, just in conclusion, I wish to say this much. I have introduced for your consideration what I honestly believed to be a correct view of this subject. I have introduced an argument that I believe to be perfectly conclusive. Let me epitomize it. I have attempted to prove to you, and if plain, distinct passages of Scripture can prove it, I think I have done so, that the covenant that God entered into with Abraham was perpetuated under different dispensations until the dispensation of the gospel was ushered in ; that it is spoken of by the inspired writers as identically the same. When that covenant was instituted, God gave the command that children should receive the sign and seal of the blessing of that covenant. It has not been repealed, there is no place in the Bible, or in the history of the Church, where children are formally expelled from it. There is one thing certain, then, and my good brother has not made the contrary appear, that although I might be mistaken—and though I say that, I do not believe I am, I do not intend to admit it or concede it in the slightest degree—one thing is certain : I am guilty of no violation of the law of God in baptizing infants. And another thing is quite certain, that if believer's baptism is administered because the person who believes is a proper character to receive it, children are proper characters to receive it ; for before believers can be fit to receive baptism, they must become as little children. Another thing is quite certain, that the little child is said by the blessed Saviour to be

fit for heaven ; and if so, I am sure he has the right, and certainly the fitness, to receive the sign of that fitness for the benefits conferred upon him by the gospel. Is there anything irrational in that ?

I think I have shown you by the very clearest and strongest arguments that can be introduced, that the divine Redeemer and his apostles spoke of the Church as already in existence. The Saviour is giving directions to his disciples. He says : “ If thy brother trespass against thee ”—“ go and tell it to the Church.” There is nothing anticipative in that ; but plain directions for present action, at that very moment of time. And had any one of them had a controversy at that time with his brother, this would have been the direction by which to govern himself. I think that is plain from the passage. And what does Peter say ? He says, that the blessed Saviour was with the *ecclesia*, the Church in the wilderness.

MR. MASSEY : AS that is new matter, I will ask the brother if he claims that *ecclesia* means what he understands to be a *Christian Church*, in that passage ?

MR. COULLING : That is a different question. The gentleman mooted that point, and I have been waiting for it until the present time. I made that quotation before.

MR. MASSEY : It is well known by every Greek scholar, that the word *ecclesia* means *assembly*.

MR. COULLING : Very well ; I will not debate that point. Many of you will recollect that that is the very passage I quoted from the Acts of the apostles. That is not all. I went on to show you that when the disciples started out to preach, they baptized adult people, as

has been proved over and over again, no doubt. They baptized them after they repented of their sins, and after they believed in Christ. No doubt about that. And then they baptized households. I stated in reference to the baptism of Lydia, that she believed, and with her household was baptized. My good brother quoted the 40th verse of that chapter, to show that there were brethren there. And I showed you that those brethren were Brother Luke and Brother Timothy, who had gone with brothers Paul and Silas, and lodged with Lydia at her especial invitation. When brothers Paul and Silas were put in jail, brothers Luke and Timothy still remained at Lydia's house; and when Paul and Silas came out of the jail, they went to Lydia's house and rejoiced with them. That is a perfectly plain and simple explanation of all that. If that is not the explanation, then there were persons in the house of Lydia baptized without a profession of faith; according to the Scripture, there was no profession of faith except by Lydia. Now, as I do not believe that the apostles ever did baptize adult people without a profession of faith—because my good brother says here distinctly that in the baptism of adults they should believe, and I admit that—therefore, infants must have been baptized. And he has helped me to that conclusion right nicely by his own arguments.

Now, therefore, after all this, and the patient and quiet manner in which you have listened to it, you are all prepared to make your own decision upon the subject. I leave the matter with you. If you agree with me, so well, and so good. If you agree with my brother Massey, I have no controversy with you; none in the

world. I am glad I am under the stars and stripes, that I can worship God according to the dictates of my own conscience; none daring to molest me or make me afraid. Thank God, I have never been afraid of anybody in my life. I have been afraid, sometimes, that I should be doing something wrong myself. But I never saw that man yet I was afraid of. I am glad the laws of my country protect me, and permit me to worship God as I please. And I am glad in my heart of hearts that I can accord the same privilege to others. And if I could get you to think with me in any other way than by fair argument, I should hate myself for it. You do not forfeit my respect or Christian love, by differing with me on this or any other subject. Do it fearlessly and honestly with all your heart, and the more earnestly you carry out your principles, the more will I respect you.

I think I need not detain you a moment longer. I leave the subject with you, and leave you in the hands of a good Providence.

[Close of the Second Day's Discussion.]

DEBATE ON THE DESIGN OF BAPTISM.

Third Day's Discussion.

THURSDAY, July 12, 1860.

MR. MASSEY'S FIRST ADDRESS.

MR. MASSEY:—MESSRS. MODERATORS, LADIES, AND GENTLEMEN: The subject that claims our attention to-day is by no means inferior, in point of importance, to either of the subjects which we have discussed in your hearing. If I should express an opinion in regard to their relative merits, I should say that this was of the *first importance*. The *reasons why* men submit to the ordinance of baptism, are, as a matter of course, questions of grave importance. The proposition I affirm upon this subject is this:

“Christian baptism is designed to show the faith of the subject in the death, burial, and resurrection of Jesus Christ: as the procuring cause of his pardon and salvation.”

All who desire fellowship with Christians are required to give some evidence of their faith in the death, burial, and resurrection of Jesus Christ. To claim a right to Christian associations and Christian ordinances, without any recognition of our obligations to the author of Christianity, would be wholly inconsistent.

There are two parts of this subject that claim our attention: first, the *element* used; secondly, the *act performed*; from which, placing the two together, the design may be determined. Water, the element used, fitly represents the purification of those who are plunged in the consecrated stream, and readily conveys to the

mind of the beholder the impression that he who submits to this ordinance acknowledged himself to be defiled, and, therefore, needed to be cleansed. In the second place, that he professes to *have been cleansed* by the blood of the Lord Jesus Christ, appropriated to him by faith. These are the ideas conveyed to the mind of the beholder when he sees an individual, upon a profession of his faith, washed in the element referred to.

While the *element* teaches this lesson, the *act performed* and *submitted to* shows or declares the faith of the subject in the great prominent fundamental truths of the gospel. Those truths are, that "Jesus Christ died for our sins; that he was buried, and that he rose again for our justification." The atonement of Jesus Christ occupies a position in the *Christian* system similar to that occupied by the *sun* in the *solar* system. It is the great *centre* of the whole. Christ crucified was the great theme of apostolic preaching. This is the great doctrine or truth to be believed and relied upon by those who desire the benefits of the atonement of Jesus Christ. In baptism there is a declaration by the subject, who comes *willingly, cheerfully, joyfully* to submit to it, of *his faith* in these *great and important truths*. Baptism declares our faith in the death of Christ, and our claim to be *dead with him*. A *burial* always presupposes a *death*. If we were to pass by a graveyard and see a body being lowered to its last resting-place, we might ask of what *disease* that individual died, and *when* he died; but we would never ask if he *were dead*. The fact that we beheld those who loved him most tenderly, committing him to the narrow confines of the tomb, would be conclusive evidence to our

minds that *they* recognized him as *dead*. His *burial*, then, presupposes his *death*. So, in the ordinance of baptism, the burial of the individual in baptism presupposes that he claims to be *dead to sin*—to be *dead with Christ*. And he evinces that by being *buried* in likeness of the *burial of Christ*.

As I wish, under the circumstances which will certainly preclude us from a protracted discussion upon this subject, to lay the basis of a plain, simple argument upon the subject so clearly that I shall not be misunderstood, it will be necessary for me very briefly to show what baptism *is*, to satisfy you that I am not mistaken when I represent baptism as the *figure* of a *burial*. I claim that baptism is the putting the subject under water in the name of the Father, and of the Son, and of the Holy Ghost. I claim this upon the ground (the only ground that I shall now take), that *baptizo*, the word used to designate the ordinance, means to *dip*, to *plunge*, to *immerse*.

Mr. COULLING: Allow me to raise a point of order. We have already debated that question, and I submit to the moderators if it is lawful to reopen it now.

Mr. MASSEY: I hope that a third moderator will be called to the stand before that point is decided.

Mr. COULLING: I have no objection to that.

[The two moderators then present, Drs. Woods and Anderson, called upon Mr. David Hansborough to act as umpire, which he consented to do, and accordingly took his seat upon the stand.]

Mr. COULLING: My point of order is one which I feel no *personal* interest in at all. And I make it merely to save the time of the congregation. You know that we

have already debated the mode of baptism, and Mr. Massey, in attempting to establish his position in the present argument, alludes to the very gist of that debate. If you feel disposed to let him proceed, of course I will have an opportunity to respond in precisely the same direction. But I think if you do it you will open the door of discussion just as wide as possible to the renewal of the whole of that discussion, if he chooses to follow in that track. I submit this point of order for your decision.

MR. MASSEY: So far as the question of *time* is concerned, I suppose the gentleman need give himself no concern; our time is already determined. If I choose to occupy my time in this way, it will be *my* loss of time (if it be a loss). So far as regards the *propriety* of this mode of argument, I will only say that I simply desire, by very brief testimony, to show, as I am referring to a *figurative act*, that that *figure* is correctly drawn from the *substance*. It is an argument upon the *design* of baptism, and does not relate, *necessarily*, to any former subject of debate. I claim that it is perfectly legitimate for me to pursue this line of argument. He will have the right to respond to me in the same way.

[After consultation, the moderators decided Mr. Massey to be in order, and permitted him to proceed.]

MR. MASSEY: I propose, then, as the *basis* of my argument, to show what baptism *is*—what *baptizo literally means*, by a few quotations. And I shall then proceed with my argument to show that the *figure* is *correctly drawn from the substance*. To do this, I present you the authority of all the lexicons used in

the memorable discussion between the Rev. Alexander Campbell and the Rev. N. L. Rice. A more *learned* or *able* discussion has never taken place in our country. Each man brought all he could find to sustain his side of the subject. And I present the lexicons introduced by *each* of them, that there shall be no charge of unfairness against me for introducing those on one side only. I will refer first to those introduced by Mr. Campbell :

“*Scapula*, a foreign lexicographer, of 1579. On *bapto*, the root, he gives : *mergo*, *immergo*, *item tingo* (quod sit *immergendo*)—to dip, to immerse ; also, to dye, because that may be done by immersing. Of the passive, *baptomai*, he says : ‘*Mergor item lavar*’—to be immersed, to be washed. Of *baptizo* : ‘*mergo seu immergo*, *item submergo*, *item abluo*, *lavo*’—to dip, to immerse ; also, to submerge or overwhelm, to wash, to cleanse.

“Next, *Henricus Stephanus*, of 1572 : *Bapto* and *baptizo*. ‘*Mergo seu immergo*, *ut quæ tingendi aut abluendi gratia aqua immergimus*,’ to dip or immerge, as we dip things for the purpose of dyeing them, or immerge them in water.

“*Thesaurus* of Robertson, Cambridge, 1676 : *Mergo* and *lavo*, to immerse, to wash.

“*Schleusner* (Glasgow ed., 1824) : First, ‘*Proprie*, *immergo ac intingo*, *in aquam immergo*’—properly, it signifies, I immerse, I dip, I immerse in water ; second, it signifies, I wash or cleanse by water (*quia haud rare aliquid immergi ac intingi in aquam solet ut lavetur*), because, for the most part, a thing must be dipped or plunged into water, that it may be washed.”

It escaped my observation, in our former discussion, that I had here the definition given by Schleusner, when

my brother quoted it from *memory*, as one of the three lexicons in the University of Virginia. I stated to you then—and I now make good my promise—that I would examine into the authorities referred to by the gentleman, and see what they *did* teach. I *have* examined them *carefully*. And now, by way of showing how far they teach that *baptizo* means to sprinkle or to pour, instead of giving you simply from *memory* what they teach, I have given it to you from a printed statement of it, and you can compare it with the book, and then compare both with the definition given by Mr. Coulling.

To continue the quotations :

“*Pasor* (London ed., 1650): ‘*Bapto et baptizo—mergo, immergo tingo quod sit immergendo, differt a dunai quod est profundum petere est penitus submergi.*’ Again he adds: ‘*Comparantur afflictiones gurgitibus aquarum quibus veluti merguntur qui miseris et calamitatibus hujus vitæ conflictantur ita, tamen merguntur ut rursus emergant.*’ In English, ‘to dip, to immerse, to dye, because it is done by immersing; it differs from *dunai*, which means, to sink to the bottom and to be thoroughly submerged. Metaphorically, in Matthew, afflictions are compared to a flood of waters, in which they seem to be immersed, who are overwhelmed with the misfortunes and miseries of life: yet only so overwhelmed, as to emerge again.’

“*Parkhurst*, in his lexicon for the New Testament, gives primarily for *baptizo*, to dip, to immerse, or plunge in water; but in the New Testament it occurs not strictly in this sense, unless so far as this is included in—‘to wash one’s self, be washed, wash the hands by immersion, or dipping them in water.’”

The idea, I suppose, is, that in the New Testament it is used to denote the application of water, and that this was done at the same time by dipping or immersing in water. I had Donnegan with me before. He is here quoted, and I had no necessity to bring him again :

“*Donnegan* gives, ‘*Baptizo*, to immerse repeatedly in a liquid, to submerge, to sink thoroughly, to saturate; metaphorically, to drench with wine, to dip in a vessel and draw. *Baptismos*—immersion, submersion, the act of washing or bathing. *Baptistes* (a baptist), one who immerses, submerges. *Baptisma*—an object immersed, submerged, washed, or soaked.’

“*Rev. Dr. John Jones*, of England, defines *bapto*, ‘I dip, I stain;’ *baptizo*, ‘I plunge, I plunge in water, dip, baptize, bury, overwhelm.’

“*Greenfield*, the editor of the ‘*Comprehensive Bible*,’ the ‘*Polymicrian New Testament*,’ &c., says: ‘*Baptizo* means, to immerse, immerge, submerge, sink.’ In the New Testament: ‘To wash, to perform ablution, cleanse, to immerse, baptize, and perform the rite of baptism.’

“*Professor Rost*, a German linguist, in his standard German Lexicon, defines *bapto* by words indicating, to plunge, to immerse, to submerge.

“*Bretschneider*, another German lexicographer, affirms that ‘An entire immersion belongs to the nature of baptism.’ He defines it, ‘*Proprie, sæpius intingo, sæpius lavo*,’ and adds, ‘this is the meaning of the word; for in *baptizo* is contained the idea of a complete immersion under water; at least, so is *baptisma*, in the New Testament.’ ‘In the New Testament *baptizo* is not used, unless concerning the sacred and solemn submersion

which the Jews used, that they might oblige an individual to an amendment of life, or that they might release him from the guilt of his sins. In the New Testament, without any adjunct, it means, I *baptize* in water in the solemn rite (as the Latin fathers use it). Actively, I baptize one; passively, I am immersed into water in the solemn ordinance, I am initiated by baptism—Matt. iii. 16; Mark i. 4; Rom. vi. 2. *Baptisma*, immersion, submersion. In the New Testament it is used only concerning the sacred submersion, which the fathers call baptism. It is used concerning John's baptism.'

"*Bass*, an English lexicographer for the New Testament, gives, *baptizo*, 'to dip, immerse, to plunge in water, to bathe one's self; to be immersed in sufferings or afflictions.'

"*Stokius*, who has furnished us with a Greek clavis and a Hebrew clavis—one for the Hebrew and one for the Greek Scriptures, in his Leipsic edition of 1752, says: '*Baptizo*, generally, and by the force of the word, indicates the idea of simply dipping and diving; but properly, it means to dip or immerse in water.'

These thirteen lexicons were introduced by Mr. Campbell. The following were introduced by Mr. Rice; some of them were the same that were used by Mr. Campbell, and I give what each debater said of each lexicon:

"*Scapula*, one of the *old* lexicographers to whom Mr. Campbell appealed, thus defines the word *baptizo*: 'Mergo, seu immergo; item tingo: ut quæ tingendi aut abluendi gratia aqua immergimus—item mergo, submergo, abruo aqua—item abluo, lavo (Mark vii.; Luke ii. 4): to dip or immerse—also, to dye—as we immerse things for the purpose of coloring or washing them; also, to plunge,

submerge, to cover with water ; also, to cleanse, to wash.' (Mark vii. ; Luke ii.) *Baptismos* he thus defines: 'Mersio, lotio, ablutio, ipse immergendi, item lavandi seu abluendi actus.' (Mark vii., &c.) Immersion, washing, cleansing, the act itself of immersing ; also, of washing or cleansing. (Mark vii. 4.)

"*Hedericus* thus defines *baptizo*: 'Mergo, immergo, aqua, abruo ; (2) Abluo, lavo ; (3) Baptizo, significatu sacro : ' To dip, immerse, to cover with water ; (2) to cleanse, to wash ; (3) to baptize in a sacred sense.

"*Stephanus* defines it thus: 'Mergo, seu immergo, ut quæ tingendi aut abluendi gratia aqua immergimus. Mergo, submergo, abruo aqua ; abluo, lavo : ' To dip, immerse, as we immerse things for the purpose of coloring or washing ; to merge, submerge, to cover with water ; to cleanse, to wash.

"*Schleusner* defines *baptizo*, not only to plunge, immerse, but to cleanse, wash, to purify with water (abluo, lavo, aqua purgo).

"*Parkhurst* defines it: 'To immerse in or wash with water, in token of purification.'

"*Robinson* defines it: 'To immerse, to sink ; for example, spoken of ships, galleys, &c. In the New Testament, to wash, to cleanse by washing ; to wash one's self, to bathe, perform ablution, &c.'

"*Schrivellius* defines it: 'Baptizo, mergo, abluo, lavo, to baptize, to immerse, to cleanse, to wash.'"

Schrivellius is another of the three lexicons upon which the brother relied, on the former occasion, to sustain sprinkling and pouring. Now bear in mind, my hearers, that while I presented authority from twenty-two Greek lexicons, he quoted from *but three*, and those from *memory*. *You now see how far they sustain his views !*

“*Groves*: ‘To dip, immerse, immerge, plunge; to wash, cleanse, purify. *Baptizomai*, to wash one’s self, bathe, &c.’

“*Bretschneider*: ‘Propriæ, sepius intingo, sepius lavo; deinde (1) lavo, abluo simpliciter—medium, &c.; lavo me, abluo me:’ properly, often to dip, often to wash; then, (1) simply to wash, to cleanse; in the middle voice, ‘I wash or cleanse myself.’

“*Suidas* defines *baptizo*, not only to sink, plunge, immerse, but to wet, wash, cleanse, purify, &c. (*madefacio*, lavo, abluo, purgo, mundo).

“*Wahl* defines it: first, to wash, perform ablution, cleanse; secondly, to immerse, &c.

“*Greenfield* defines it: to immerse, immerge, submerge, sink; and in the New Testament, to wash, perform ablution, cleanse; to immerse.”

Here are definitions of *baptizo* from twenty-one Greek Lexicons. Here is another Greek Lexicon, Liddell and Scott, a work of high authority, prepared to enable the student to read Greek from the days of the earliest poets down to the present time. It gives:

“*Baptizo*, to dip repeatedly, of ships, to sink them: passive, to bathe: third, to baptize, New Testament; hence *baptisis*, a dipping, bathing, a washing, a drawing water; baptism. Eccl.”

Now mark you, he says that in the New Testament it means to baptize. And then he tells you what *baptisis* means; hence he says, “a dipping, a bathing, washing, drawing water, baptism.”

“*Baptisma*, that which is dipped. *Baptisterion*, a bathing-place, swimming-bath: the baptistry of a church. Eccl. *Baptistes*, one that dips, a dyer, a baptizer. *Baptos*, dipped, dyed: bright colored, drawn like water.”

He gives you figurative as well as literal meanings. There is but one lexicon which has been quoted in the whole discussion by either of us; the definition from which I have not presented. That is Stephens' Thesaurus. That is not here, nor was it here when the gentleman quoted from it before. I am willing that my statements as taken down by the reporter, shall be compared with that book, when it can be examined hereafter; and I assert that that book gives no more support to sprinkling or pouring, than those from which I have quoted.

I have now introduced the strongest testimony that can be presented, to lay the foundation upon which to build the superstructure. If a scholar were seeking to ascertain the meaning of any other word, Greek or English, and, after finding such a collection of testimony upon it as this, should go away dissatisfied, I should say that there was a fastidiousness about him that would convince me that there was a *screw loose in his upper story*. Here are *twenty-two Greek lexicons*; all giving to *dip*, to *plunge*, to *immerse*, as the meaning of baptizo, and not *one* giving to *sprinkle*, or *pour*, as even a *secondary* meaning of it.

Having now shown you that the *literal* meaning of *baptizo* is to dip, plunge, immerse, submerge, I will proceed with my argument. Now, bear in mind that whenever these lexicons speak of the *act*, they speak of it as I have indicated. When they speak, secondarily, of the *effect* of the act, they speak of a wetting, a moistening, a washing, a dyeing, &c., because those things are done by *immersion* or *dipping*.

Now, I wish to satisfy your minds, that I have rightly

concluded from these premises, that when an individual is buried in the liquid grave in *baptism*, he represents himself as having died with Christ the Saviour. I will not simply present *my* argument, my *own* views. I propose to show you that if I am mistaken, I am in the very best of company. In other words, to show you that the most able men concur with me in these views. I will read you, first, what *Paul* says upon this point. In Romans vi. 2, &c., you will find this :

“How shall we, that are dead to sin, live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death?”

Dr. McKnight, vol. i., page 287, paraphrases this passage, thus :

“Our baptism teaches us, that we have died by sin. For *are ye ignorant, that so many of us as have by baptism become Christ's disciples, have been baptized into the likeness of his death* (verse 5), have been buried under the water, as persons who, like Christ, have been killed by sin (verse 10).”

He says before this, p. 283 :

“In baptism, the rite of initiation into the Christian Church, the baptized person is buried under the water, as one put to death with Christ on account of sin, in order that he may be strongly impressed with a sense of the malignity of sin, and excited to hate it as the greatest of evils, verse 3. Moreover, in the same rite, the baptized person being raised up out of the water, after being washed, he is thereby taught that he shall be raised from the dead with Christ, by the power of the Father, to live with him forever in heaven, provided he is prepared for that life by true holiness, verses 4, 5. Far-

ther, by their baptism, believers are laid under the strongest obligations to holiness, because it represents their *old man*, their old corrupt nature, as crucified with Christ, to teach them that their body, which sin claimed as its property, being put to death, was no longer to serve sin as its slave, verse 6."

I might have commented upon the third and fourth verses of this chapter, before reading this exposition, but I scarcely considered it necessary, as I endorse this view, and take it as my own comment—that when an individual is buried with Christ in baptism, it shows that he professes that his *old man*, his old *nature*, is *dead*, and *therefore* he wishes to *bury* it; and that he is alive to true holiness and to Jesus Christ, and therefore he wishes, in likeness of his resurrection, to be raised up with him to a new life. Patrick, Lowth, &c., say upon the same passage:

"*We are buried with him in baptism.*" It being so expressly declared here, and Col. ii. 12, that "we are buried with Christ in baptism, by being buried under water; and the argument to oblige us to a conformity to his death, by dying to sin, being taken hence, and this immersion being religiously observed by all Christians for thirteen centuries, and approved by our Church, and the change of it into sprinkling, even without any allowance from the author of this institution, or any license from any council of the Church, being that which the Romanist still urgeth to justify his refusal of the cup to the laity, it were to be wished that this custom might be again of general use, and aspersion only permitted, as of old, in case of the *clinici*, or in present danger of death."

Robert Haldane says :

“ In the verse before us the apostle proves that Christians are dead to sin, because they died with Christ. The rite of baptism exhibits Christians as dying, as buried, and as risen with Christ. *Know ye not*—He refers to what he is now declaring as a thing well known to those whom he addresses. *Baptized into Jesus Christ*—By faith believers are made one with Christ, they become members of his body. This oneness is represented emblematically by baptism. *Baptized into his death*—In baptism, they are also represented as dying with Christ. This rite, then, proceeds on the fact that they have died with him who bore their sins.”

On the 4th verse, he says :

“ The death of Christ was the means by which sin was destroyed, and his burial the proof of the reality of his death. Christians are therefore represented as buried with him by baptism into his death, in token that they really died with him ; and if buried with him, it is not that they shall remain in the grave, but as Christ arose from the dead they should also rise. Their baptism, then, is the figure of their complete deliverance from the guilt of sin, signifying that God places to their account the death of Christ as their own death : it is also a figure of their purification and resurrection for the service of God.”

Olshausen, vol. iii., page 594, says upon the same passage :

“ In proof of the above affirmation, Paul appeals to the consciousness of his readers with regard to their own experience. They had gone through, he says, in *baptism*, the death, nay, the burial of Christ with him, as

also the awakening to a new life. In this passage, also, we are by his means to refer the baptism merely to their own resolutions, or see in it merely a figure, in which the one half of the ancient baptismal rite, the *submersion*, merely prefigures the death and burial of the old man—the second half the *emersion*, the resurrection of the new man.”

These are the testimonies I propose to submit to you upon that point. I submit the question to you, if the plain teachings of the word of God do not justify the conclusion to which all these writers, in common with my humble self, have come, especially when we have, as a *basis*, such a foundation as is laid by the Greek lexicographers.

In the next place, he who, in accordance with his own desire, and upon his profession of faith in Jesus Christ, is put under the water and raised up out of it, declares, *by these acts*, his firm belief that Jesus Christ not only *died* but that He was *buried* and *rose again*. This I affirm to be the representation, or *declaration*, of the act. Paul entertained this view of it when he was arguing the question of the resurrection from the dead. Many persons of that time *denied the resurrection* of the dead. Paul met them with such arguments as these :

“If Christ be not risen from the dead, then is our preaching vain, and your faith is also vain.” He seems here to recognize believing in the resurrection of Jesus Christ, as the turning-point in all the claims to Christianity. Jesus Christ had declared that He would be put to death ; that He would be buried and remain three days in the grave, and that He would arise from the dead. The Jews understood this. You hear them say-

ing, that "this babbler said, while he was yet living, that He would rise again." They desired a band of soldiers to guard the tomb, and prevent His disciples from stealing away His body, and then claiming that He had risen again. All understood that the whole scheme depended upon the answer to the question, *did Christ rise from the dead according to His declaration?* Paul, arguing in favor of the resurrection, says: "If the dead rise not, why are they then baptized for the dead?" You will find this in the fifteenth chapter of 1 Corinthians, and the twenty-ninth verse. The argument of this passage (to my mind) is this: In every administration of baptism, there is a symbolical representation of a *burial* and a *resurrection*. This betokens the faith of the subject in the burial and resurrection of Jesus Christ. *Why do you thus act?* Paul asks, *why do you continue this witness, if you do not believe his testimony?* Why do you say, by your *baptism*, when you are put *under the water*, that you believe that Jesus Christ *died* and was buried, and that *you have died with Him*; why do you say, by being *raised up out of the water*, that you believe Jesus Christ *rose from the dead*, if you do not believe it? Your *baptism* would be a wholly unmeaning ceremony if Christ had not risen. This is *my* opinion of the argument Paul used.

In this opinion I am sustained by Pedobaptist writers of the highest standing.

Dr. Adam Clarke says upon this point:

"The doctrine of the resurrection of our Lord was a grand doctrine among the apostles; they considered and preached this as the *demonstration* of the *truth* of the *gospel*. 2. The multitudes who embraced Christianity,

became converts on the *evidence* of this resurrection. 3. This resurrection was considered the *pledge* and *proof* of the resurrection of all believers in Christ, to the possession of the same glory into which he had entered. 4. The baptism which they received, they considered as an emblem of their *natural death*, and resurrection. This doctrine St. Paul most pointedly preaches, Rom. vi., 3, 4, 5. *Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead, even so we also should walk in newness of life; for if we have been planted together in the likeness of his death, we shall be also in his resurrection.* 5. It is evident from this, that all who died in the faith of Christ, died in the faith of the *resurrection*."

Passing by other remarks, I read :

"10. The sum of the apostle's meaning appears to be this: If there be no resurrection of the dead, those who, in becoming Christians, expose themselves to all manner of privations, crosses, severe sufferings, and a violent death, can have no compensation, nor any motive sufficient to induce them to expose themselves to such miseries. But as they receive baptism as an emblem of *death*, in voluntarily going under the water, so they receive it as an emblem of the *resurrection* unto eternal *life*, in coming up out of the water; thus they are *baptized for the dead*, in perfect faith of the resurrection."

Mr. Barnes says, upon the same subject :

"The other opinion, therefore, is, that the apostle here refers to *baptism* as administered to all believers. This is the most correct opinion; is the most simple, and

best meets the design of the argument. According to this, it means that they had been baptized with the hope and expectation of a resurrection of the dead. They had received this as one of the leading doctrines of the gospel when they were baptized. It was a part of their firm and full belief that the dead would rise. The *argument*, according to this interpretation, is, that this was an essential article of the faith of a Christian ; that it was embraced by all ; that it constituted a part of their very profession ; and that for any one to deny it was to deny that which entered into the very foundation of the Christian faith."

Dr. McKnight says upon this passage :

"Baptism being an emblematical representation of the death and burial and resurrection, not only of Christ, but of all mankind, Rom. vi. 4, it was fitly made the right of initiation into the Christian Church ; and the person who received it, thereby publicly professing his belief of the resurrection of Christ and of the dead, might with the greatest propriety be said to have been baptized *for the dead*, that is, for his belief of the resurrection of the dead."

I have another work to refer to upon this passage, but I think these are sufficient to show that if my views of the meaning of this portion of divine truth are incorrect, I have fallen into a mistake into which the most able Pedobaptist authors have also fallen. I do not bring you here a collection of testimonies from Baptists ; there is one general agreement with them upon this point. I bring you no *partial* testimony. You cannot suppose that men whose partialities are on the other side would make admissions in my favor, unless they were con-

strained to do it by an honest and conscientious conviction. Such is the meaning of the text, and they are bound to declare it. They could not go contrary to this interpretation or construction of the plain word.

Again: Baptism stands as a *commemorative* ordinance. It is one of the three living witnesses that testify to all, and will continue to testify through all remaining ages of the world, of the glorious truths which it symbolizes. "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." "There are three that bear record on earth, the spirit, the water and the blood, and these three agree in one." When the spirit, my brother, entered your heart and bore witness with your spirit that you were born of God, you had within yourself a living witness of the great and glorious truth that the gospel of Jesus Christ was of divine origin. When you were buried with Christ in baptism, there was another living witness standing out and testifying to all who beheld it, that you believed Jesus Christ died for your sins, and rose again for your justification. When you meet around the sacred board to partake of the emblems of the broken body and shed blood of Jesus Christ, there is a *third* witness, and all three agree in the same testimony.

Suppose some foreigner, who had never heard that we were once under British rule, enters our land on the Fourth of July, and, seeing our great military displays, while the stars and stripes are floating above us, asks what this means? You would say to him, it is the *celebration* of a great and wonderful event: it is the *commemoration* of the declaration by the American colo-

nists, that they were, and of right ought to be, free and independent. He might ask, is it true they ever made any such a declaration? You would say, "Sir, can you *conceive* that men would *commemorate an event which never took place*? If you will begin, sir, and trace back our history, you will find that this same day has been celebrated every year from the birth of our national independence until the present time."

Would not this be *strong*, if not *conclusive* evidence, that these people were once under different rule, and that they declared and maintained their independence? It may be, and *God grant that it may be so*; that generations yet unborn shall rise up and rejoice, as my brother did yesterday, that they live under the stars and stripes.

And just here allow me to say, (as it was in his last address, and I had no opportunity to reply to it—it is a digression, I know, from the present argument), I could not but feel curious to learn who *dared make mouths at my brother while he was under my care*.

What could have called forth those declarations of *fearlessness and valor*? I felt almost like saying: my brother, make yourself *perfectly easy*; you shall not be *hurt* while you are with *me*; I have determined for the residue of your stay in this district, to pay attention to you; to observe your movements, and as long as you behave yourself as a *modest* man *ought* to do, *nobody shall hurt you*; but if you become *saucy and conceited*, and give *another* general challenge to "all the world and the rest of mankind," to discuss these things with you, I will take you in hand again, and teach you to be *a little more careful and cautious*. But, may God grant that *thousands of years* may see the stars and stripes

floating over our *unsevered union!* And should this be the case, and should any ask, a thousand years from this time, what is the Fourth of July celebrated for? the answer will teach the same lessons it taught the very first time it was celebrated. It is a *commemoration* of events dear to us as a nation,—hence we observe it.

And so we regard *baptism*. It is a *commemoration* of events far back in the world's history. More than eighteen hundred years have rolled around, and yet it is just as true to-day that Jesus Christ died for our sins, and rose for our justification, as it was eighteen hundred years ago. And the very same truth is presented to our mind by this commemoration; by this *burial with Christ in baptism*, as when it was *first administered*. By it, *we say*, as emphatically as those who were buried with Christ in baptism *in the days of the apostles* did, that *we believe* that Jesus Christ *died for our sins*, and that we profess to be dead to sin. By our being raised up out of the water, *we declare our belief* that Jesus Christ *arose from the dead*, for our *justification*; and that we are now, in likeness of his resurrection, raised up out of the liquid grave. We declare to the world, that we believe that Jesus Christ lives to die no more; and that *we*, being new creatures, possessed of a never-ending life, of an *eternal inheritance*, having once died, are now risen with Christ through faith in God's dear Son, to enjoy an everlasting life. We declared our belief in these truths, by submitting to this ordinance. Baptism has not washed away our sins; it has not killed our old man. We do not bury a man to *kill* him! We bury him *because he is dead*. We do

not baptize a man to kill sin in him or to *make him a Christian*; but *because he is a Christian*, and wishes, by this *declarative* act, by this act of *obedience to Jesus Christ*, to declare *his faith* in the *death, burial, and resurrection of Jesus Christ as the procuring cause of his pardon and salvation*. This is the declaration made by every proper administration of the ordinance of baptism.

[*Time expired.*]

MR. COULLING'S FIFTH REPLY.

Mr. COULLING: If I have been fortunate enough to receive the views that my good brother has endeavored to present, I understand him to teach this doctrine: that in the sixth chapter of St. Paul's Epistle to the Romans we are told that we ought to be baptized into death, and that passage teaches us that our baptism is intended to *represent*—I think he used that term—that it is intended to symbolize—another term that he used—that it is intended to show—the term he employs in the proposition he is debating—the death, and burial, and resurrection, of Jesus Christ. If I did not misunderstand him, he said that baptism is intended to symbolize that. His proposition is that baptism is intended to show the faith of the person in the death, burial, and resurrection of Christ, as the procuring cause of his pardon and salvation. His argument is that baptism is intended to represent the death, burial, and resurrection of Jesus Christ. That is his argument. He states one point, and argues another.

Mr. MASSEY: I stated all along that it was to show his faith in those truths.

Mr. COULLING: Is it to represent his faith in those truths, or is it to represent those truths? which is it? However, never mind that; we will try to eliminate his meaning.

Before I proceed to notice what he has referred to, I wish to call your attention to the very solid foundation upon which he has erected this superstructure; the foundation upon which he stands with the utmost confidence, for which he congratulates himself. And yet, pray, what is that foundation? In the first place he refers to lexicographers to prove that *baptizo* means only immerse; and one half of the very lexicons cited by Alexander Campbell, that he read, give to *baptizo* more meanings than *immerse*. Almost every one that was cited by Dr. Rice, does identically the same thing. So that it is a notorious fact, from Dan to Beersheba, that *baptizo* has not one meaning only. The brother is right fond of quoting Pedobaptist authorities. Now allow me to quote an immersionist authority. He certainly cannot object to Dr. Alexander Carson, one of the very strongest men upon that subject that I know anything about. I will read a sentence or two from the 55th page of his work on Baptism:

“Having viewed *bapto* in every light in which it can assist us on this subject, I shall now proceed to exhibit the examples of the occurrence of *baptizo* itself, which, to the utter exclusion of the rest, is applied to the Christian rite. It has been generally taken for granted, that the two words are equally applicable to baptism, and that they both equally signify to dye. Both of them

are supposed, in a secondary sense, to signify to wash or moisten. I do not admit this with respect to either. I have already proved this with respect to *bapto*; the proof is equally strong with respect to *baptizo*. *My position is, that it always signifies to dip; never expressing anything but mode.* Now, as I have all the lexicographers and commentators against me in this opinion, it will be necessary to say a word or two with respect to the authority of lexicons."

Now, there is the testimony of a man who adjusted himself to the task (and I tell you it is a herculean task) to prove that *baptizo* means nothing in the world but to immerse; that is the confession he makes.

I quoted, my friend says, from three lexicons in the former debate. I quoted from nineteen. I quoted from memory, you are told. I went to the University library—

Mr. MASSEY: Nineteen here, or at Mount Moriah?

Mr. COULLING: Nineteen yonder at the stand. I have them here in my book.

Mr. MASSEY: I must have been deaf when you did it.

Mr. COULLING: I cannot answer for your ears; I know I did read them. It is said I quoted from memory. I wish to make one remark. I went to Mr. Holcombe, the librarian of the University of Virginia, and asked him to let me see several Greek lexicons; among the rest were Stephens' Thesaurus, and Passow's Greek and German Lexicon. The correctness of my definition has been proved by Passow from Homer, Hesiod, and Herodotus, who used *baptizo* to signify to pour; and no man can gainsay that, unless he can file an objection to Passow, which will destroy his authority as a scholar.

Let me tell you what I copied from Schleusner's lexicon, which has been dwelt upon here with a great deal of emphasis. Schleusner gives these meanings: *mergo*, or *immergo*, *mergo* [means to merse, and *immergo* to immerse. And he adds immediately: "but never in this signification in the New Testament." I stopped when I put that down, because it was all that I wanted. That is in the University library, and any one can find it there, if he chooses to go there to look for it. Now, I say, there is the corner-stone, and almost all around the foundation of the good brother's position.

Now to make up the rest of the foundation what does he do? He applies to a set of men, of whom he affirms most pointedly, that if they do not agree with him, that *baptizo* means nothing but to immerse, after all that he has said, there is a screw loose somewhere. And every man, then, has a screw loose somewhere. That is his foundation. If he is mistaken, he says, he is mistaken in very good company. Well, that may be. Error after error has been handed down through ages, until, hoary with those ages, its very deformities have become attractive. And this is one of those hoary errors. Let any man take up any history of the Church—I do not care which it is—and just read the notions and views that have been variously entertained upon almost every subject in theology, and he will not then be astonished at anything. Now so much for the foundation of this theory, the foundation of this superstructure.

Now let us look at the superstructure itself. It is a singular affair, I assure you. In one place he tells you that we are to be buried, and we are to be buried, why? well, because we are alive to Christ; we have professed

our faith in Christ, and we are to be buried. In another place he tells you that our old man is to be buried, and then we are to be raised up. What becomes of the old man? Does it stay there in the water? There is a want of consistency in the theory. The idea itself is not very distinct or very plain, but I will attempt to give it. It is, I think, that going down into the water represents the death, burial, and resurrection of Jesus Christ. These little inconsistencies do not appear at first. But when you come to look at it after the fog clears off, you will find that it changes its appearance altogether.

Now, I want to look at his own definition for a few moments. He says that baptism is intended to show the faith of the subject in the death, burial, and resurrection of Jesus Christ. This is his profession of faith. Now, I want to know one or two things that are not expressed here. I want to know who intends baptism to show that? Mr. Massey, or the good Lord? He does not tell us. If Mr. Massey tells me that he intends to show that forth, I say, go on and show it: I have no sort of objection to that. I have no sort of concern what he means by baptizing anybody. He has a right to express precisely what he chooses. But if he intends to say that the Lord intended baptism to show that, why not tell us where the Lord said so? Is there any mistake about what the Lord's Supper is intended to show? No. Why? Because the blessed Saviour says, according to Matthew: "Take, eat; this is my body. And then he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of this, for this is the blood of the new testament, which is shed for many for the remission of sins." St. Paul, in commenting upon that, says:

“That the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said: Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord’s death till he come.”

There we have divine authority for that. I say that the blessed Lord intended the sacrament of the Lord’s Supper to be commemorative. I say it, because the Lord says so. Where is there a “thus saith the Lord,” that baptism was so intended? It is not to be found, or the industry, the indefatigability and research of that good brother would have brought it up here and nailed the subject fast. Where does the idea come from? Well, he quoted this very sixth chapter of Romans to prove that baptism was to be performed by immersion. Now, he assumes that baptism is to be performed by immersion, and then brings this very quotation to illustrate what he has been arguing to-day. And thus he makes this poor text do double duty, double service.

Let us go on a little farther. He says baptism is intended to represent the faith of the subject. Faith is a very ethereal thing; thoughts are exceedingly slim, thin things. How can you represent them? What represents a thought? Can you tell me? I am thinking now of what? You cannot tell me, and I could not tell you, to save my life, unless I were to speak a word, and then probably I could give you some idea of it. I want

you to represent your thoughts. How do you do it? Represent faith. How can you do it? What sort of a thing will the representation be? Oblong, square, cate-cornered, or a diamond? What sort of thing will the pure idea of the mind be? But he intended to say that baptism was intended to represent the object of the faith, not the faith itself. The object of the faith, he says, is the death, burial, and resurrection of Jesus Christ. That is the object. He does not mean to say that baptism represents simply the existence of these things, does he? He does not intend to say, that when I believe in the death, burial, and resurrection of Jesus Christ, I believe that Jesus Christ did die, was buried, and did rise again? There are hundreds of men in the world who believe that, and my good brother would not immerse them, for the plain and simple reason that they do not answer to the character that he requires. They would not be acceptable in the sight of God, and therefore would not be accepted by him. Baptism, then, does not represent these facts, but, according to his own definition, it is intended to represent the faith of the individual in these things as the procuring cause—he says, the procuring cause—of his pardon and salvation. Now, he is evidently mistaken in that. He just now said, half a dozen times, that he did not believe that baptism produced any such effect at all. He said that the Holy Spirit changed the heart. And then he turned around and said to a good brother there, “When the Holy Spirit came into your heart, you had a living witness.” That is what he said. Does baptism bury a man, or raise a man from the dead, literally? No, certainly not. The object of the man’s faith is a powerful

operation of the Holy Ghost, secured to the man through the atonement of Christ, through that as the meritorious cause, and the Spirit is the procuring and efficient cause. So that, if you take his own proposition, you will find that that knocks down his own superstructure and all around it. Not a single particle of foundation in the lexicons.* And as for these poor Pedobaptists, they have a screw loose somewhere. And if he cannot trust them upon one point, how can he upon another? They made a mistake, a grand universal blunder, right upon the foundation of the affair, and he brings them here now, what for? Why, poor fellows! to prove that they made another blunder. They were wrong, once! Certainly. I think that is as clear as a sunbeam.

I never wondered more in my life than I have at the course pursued with reference to these Pedobaptist authorities. Is it possible that we are to be told here that here are good men, that here are trustworthy men, and we are to take their views upon this subject, when their conduct is point-blank against those very views? Now, must there not be, upon the very surface of the thing, some misapprehension? The good brother takes up an isolated passage from these men, and reads their comments, when they are probably giving their comments without any sectarian or controversial notion whatever, and following out trains of thought upon a thousand different things, without any bearing upon any *particular* subject at all. And when they come to look at this subject, they are Pedobaptists in everything. Yet, according to his showing, they are dishonest men, every one of them, giving countenance and support to what they do not believe, and in which they are acting con-

trary to all their convictions of duty. Do you believe it? Is this audience prepared to believe it? I trow not.

Let us go a step farther upon this proposition. I stated that this was Mr. Massey's confession of faith: that when he baptizes a person, he says he baptizes him that he may show his faith in the death, burial, and resurrection of Jesus Christ as the procuring cause of his pardon and salvation. Well, is this all that a man believes whom he receives into the Church? It is not the half. There is not a single man that does not believe. He believes himself, as firmly as I do, that the blessed Redeemer, whose sufferings and death, he says—and says without a particle of authority from God—is represented by that act, he knows that that blessed Redeemer lived eternally with God, and he believes in his pre-existence as firmly as I do. He believes in his immaculate conception. He believes not only in his death, his burial, and resurrection, but he believes in his glorious ascension; and he believes, as firmly as I do, in his prevalent, constant intercession. Now, pray tell me upon what authority, without any express command at all, can he bring baptism here to express only three things out of a thousand things that are predicable of this very same Redeemer just as well? That is making a selection, it seems to me, without any very good reason. I cannot understand it, to save my life. I do not see why, for another reason: that when my blessed Redeemer took the last supper he gave an act to commemorate his death. Here another one should be introduced, and by whom? I do not know, and I doubt very much whether it would not puzzle the world to find out who

introduced it. God did not do it: certainly he did not do it. The Saviour assumed the prerogative of appointing a commemorative act to show forth his death. Does not the man who sets up another act for the same purpose, step too high, and assume the prerogative the Lord assumed? I want a "thus saith the Lord" for it. The bare deduction from a passage of Scripture—which, when you come to look at it in the light of a sound reason, so far as it means anything, means something else—cannot support a dogma like this.

Again, there is another serious difficulty to my mind. It may not seem so to him: I do not suppose it will. But, "I baptize you in the name of the Father, of the Son, and of the Holy Ghost?" What do you mean by that? Do you mean to represent the death, the burial, and resurrection of but one person in the whole Trinity? Why, then, "the name of the Father?" Why, then, "the name of the Holy Ghost?" Can you tell me? Not a single reference to either of the other persons in the adorable Trinity, according to the good brother's confession of faith, in this act of baptism. He is not a Unitarian, or a Deist. No: he is as genuine a Trinitarian as I am. And yet, when he baptizes in the name of the Trinity, according to his own definition of baptism, it is downright Unitarianism, Deism, in its very essence, because it makes allusion to but one person of the adorable Trinity. He does not mean it, never upon this earth; he could not be capable of making such a blunder as that. These are, however, the necessary logical deductions. I speak as unto wise men: judge what I say. These are difficulties he has gotten himself into: I did not put him there; he has brought himself there.

There is another difficulty in this passage of Scripture that he quotes. This is the foundation of the whole idea. And if one or two words had been altered in this sentence, probably it never would have suggested itself. I will read the whole of the passage from the sixth of Romans :

“ What shall we say then ? Shall we continue in sin, that grace may abound ? God forbid : how shall we, that are dead to sin, live any longer therein ? Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death ? Therefore we are buried with him by baptism into death : that like as Christ was raised up from the dead by the glory of the Father, even so should we also walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection : knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.”

Now, I leave it to any well-ordered mind to take these six verses and read them together, and then answer this plain and simple question, whether or not the apostle is not endeavoring in that passage to call the attention of Christians to the high spirituality of the religion which they profess ? And not only to its spirituality, but also to the powerfully renewing and regenerating influences that that Christianity was intended to confer. And how does he argue it ? “ Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death ?” Baptized ! does he mean water baptism ? Certainly not : he has denied that. How baptized ? “ Baptized into Christ.” How are you baptized into Christ ? Paul shall answer : I will give you his very words from 1 Corinthians xii. 13 :

“ For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free ; and have been all made to drink into one Spirit. For the body is not one member, but many.”

Then ye are buried with him by baptism. By water baptism ? Buried with him by the baptism of the Holy Ghost. Look at another idea contained in the very same passage from Romans. Not only buried with him, but you are crucified with him ; not only crucified with him, but you are planted with him ; and not only buried, crucified, and planted with him, but risen with him. How ? By water baptism ? Never ; never ; he himself denies it, discards the idea that the apostle meant water baptism here. It is the baptism of the Holy Ghost upon the heart of the man ; and that very moment that you make it water baptism, you make water baptism his Saviour, and not the cross of Jesus Christ. So then, the apostle, so far from countenancing this idea, actually and positively is not talking about water baptism at all. And if you had asked the apostle how that Spirit was to be granted to you, he would have told you just as John the Baptist would have told you. That is, that the Spirit is granted—never baptized, never immersed—always possessed, always sprinkled with the Spirit. I have no more idea that the apostle had any such thought in his head, than I believe I coincide in the brother's notions upon this subject, and I know I don't.

That is not all of it, though. The difficulties about this subject thicken, and thicken very rapidly. Suppose that it should be contended that it was water baptism. I have one passage of Scripture that will bring

one of the inspired writers into very great difficulty then. If water baptism does all this, he will not contend for it, I know that he will not—but if he do, I would like to know what he would say to St. Paul. Paul says, 1st Corinthians, 1st chapter, and 14th verse :

“ I thank God that I baptized none of you but Crispus and Gaius, * * * and I baptized also the household of Stephanas ; besides I know not whether I baptized any other.”

Oh, yes, says an immersionist, why not give the reason ? Well, here it is !

“ Lest any should say that I had baptized in mine own name.”

And does he not also say :

“ For Christ sent me not to baptize, but to preach the gospel.”

— And when I say to you, and say everywhere, when I do say anything on this subject, that I regard all this controversy as amounting to nothing at all, for there is no reason why Christians should fall out with each other, to fall out by the way, I shelter myself under the broad armor of St. Paul, and say : God did not send me to baptize, but to preach the gospel. I don't like to baptize ; to immerse. I don't like to go down into cold water and immerse people. I don't like to do it in cold weather, and I won't do it. I think I have St. Paul's authority for that. Paul said, Christ sent me not to baptize, therefore I can look out, and view the brother's opinions upon this subject with the utmost composure and the utmost unconcern. Why ? Because I think they are all foreign to the man, cutaneous, lying on the outside ; every bit of it.

Again (and I want your especial attention to this, for I think it is an important view of the subject, and one, perhaps, which some of you never have taken before) : The apostle, in this passage of Scripture, intended to introduce the very strongest views upon the subject of spiritual religion that I think can be evinced from the following collection of passages of Scripture. I will call your attention now to a few of them. The first one I have already read from the twelfth chapter of 1st Corinthians, and 13th verse. And I will read it again, just to make this comment.

“ For by one Spirit are we all baptized into one body.”

Now mark you, there is no allusion, and I do not suppose my good brother will say there is any allusion here, to water baptism, for it says distinctly, “ by one Spirit are we all baptized.”

“ For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free ; and have been all made to drink into one Spirit.”

Do you not see how the one reflects upon the other passage ? Again, in Galatians, second chapter, 20th verse :

“ I am crucified with Christ : nevertheless, I live ; yet not I, but Christ liveth in me ; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.”

Now, here is one of the very figures—crucify—employed in this verse that is employed in the sixth chapter of Romans. And the brother can see that it has no allusion whatever to baptism. Another passage in point is in Galatians iii. 27 :

“For as many of you as have been baptized into Christ, have put on Christ.”

Certainly, not by water baptism.

“There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.”

Another passage to which I wish to call your attention is, Ephesians, second chapter, beginning with the first verse:

“And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of the flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved:)”

Not by water baptism.

“And hath raised us up together, and made us sit together in heavenly places, in Christ Jesus; that in the ages to come he might show the exceeding richness of his grace in his kindness towards us through Christ Jesus.”

No less than two of the very terms that are employed in the sixth chapter of Romans, are employed in this sentence. Again, Philippians iii. 8-10, occurs:

“Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord:

for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death."

Will anybody deny that the apostle in this very passage is arguing precisely as he did in the sixth chapter of Romans? Again, in Colossians ii. 11, &c.:

"In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein ye are also risen with him through the faith of the operation of God—"

Not through the operation of the minister's hands:

—"through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."

Another passage, and the last, is from Colossians iii. 1-4:

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life,

shall appear, then shall ye also appear with him in glory."

Now there are half a dozen passages of Scripture, showing that in this sixth chapter of Romans the very same train of thought is followed out that is followed out in them. And, according to the brother's own admission, water baptism is not alluded to in it or expressed by it—or rather, it is alluded to in it, but not expressed by it, for I will not make him say what he does not say. One would suppose, that if any reference at all to baptism is made in this passage of Scripture, it is to the baptism of the Holy Spirit; and that if you were to argue anything of the mode of baptism from this sixth chapter of Romans, that mode would be indicated by the manner in which the Spirit, the great efficient agent in this work, carries on his work. That seems to be the strength of the argument.

And another thing that we will notice just here. According to the view taken of this question, we are to predicate immersion, because immersion is to represent the death, burial, and resurrection of Christ. Now, Mr. Carson, in his work on baptism, says "it is symbolical, and if symbolical, there ought to be a likeness between the mode of baptism, and the death, and burial, and resurrection of Jesus Christ." My friend perceived the difficulty in the way, and he said that it represented the death, because a burial was presumptive of a death. So that he himself admits, that in baptism, though it be by immersion, there is no positive representation of death at all. Of course, that is evident. And it only constructively, inferentially represents death, because, forsooth, men do not bury people until they are dead. But if

they should happen to make a mistake, and bury a man who was not dead, what would go with the presumption? So that there would be difficulty enough right there to spoil the figure.

But look at another thing. We say that it is intended presumptively—not actually, not positively—to represent the death of the Saviour. And then, I suppose, it is intended by this mode of baptism to represent actually the burial of a person, and the resurrection of a person. Now, let us see if it does that thing. Why, so far from doing that, my own impression is that there are some very strong points of contrast between the two. In the first place, there is a very strong point of contrast in the materials in which the burial takes place. The one was in stone, the other is in water. And there is a direct contrast between the administrators. In the one case it was Joseph of Arimathea, a private person; while your baptism cannot be performed except by a minister. And then it is an official act on his part, for I do not suppose the brother would allow his lay members to go and baptize people everywhere. Another point of contrast is to be found in the fact that Christ was buried because he was dead; but the brother will not bury any one in baptism unless he is alive. Because he is a believer, he says, he baptizes him. He says baptism represents the burial of the old nature, and that the new man must rise out of the grave. I do not understand that: I cannot get that straight. Again, another point of contrast is found in the fact that the Saviour laid in the grave three days, and his subjects of baptism do not lay in the watery grave three seconds.

Another point of contrast is this—and here he helps

me himself. He says that water represents purification ; and yet, from time immemorial, the grave has represented pollution. I suppose that in the estimation of Paul, nothing could pollute more than the grave. And the idea of the educated Paul using such a figure as that, blending together the very emblem of purification with the synonym of all that was impure and corrupt! The Saviour himself looked upon the grave as symbolical of impurity, when he says: "outwardly ye are as whited sepulchres, but inwardly ye are full of rottenness and dead men's bones." Again, the Saviour rose from the dead by his own power. And, sometimes, I am told that it takes very considerable strength to raise up the candidate who has been immersed. I think there is a contrast there. And then I think there would be a stronger contrast between the appearance of my Lord when he rose from the grave, and the appearance of those who have been submersed in water! a *stronger contrast* there!

And then again, it seems to me that this is a pure question of fact, as he has presented it. It is narrowed right down to this: is there any similarity between leading a man into the water up to his waist, and then throwing his head and shoulders back into the water, and raising him up again, and the burial of Christ? Suppose it was a modern burial. There would be a grave six feet by two and a half, and four or five feet deep; and the corpse would be let down into the grave, and the dirt poured in upon it. There is no similarity there. Look at the burial of the blessed Redeemer, and you will find that Joseph of Arimathea went to Pilate and craved the body of Jesus, which Pilate granted, and

he took it from the cross and laid it in his own new tomb, hewn out of a rock. And when on the Sabbath morning the two Marys went to see the Lord, to their surprise they found that the stone was rolled away from the mouth of the tomb, and the body was not there. And they went back to tell the disciples, and met Peter and the other disciple whom Jesus loved. And they ran to the sepulchre, and the other disciple did outrun Peter, and came first to the sepulchre, and saw the linen clothes lying there, but went not in. But Peter looked in, and saw the place where the Lord laid, and two angels, one at the head and the other at the foot. And what else? The grave-clothes laid on one side. Suppose a man were now to make a grave to represent that, to leave room for a person to sit in it at the head and at the foot of the body, it would have to be about twelve or fifteen feet long, instead of six feet. Lay a person in such a grave, and roll an immense stone up against it, and come away. But how did the Lord rise? You and I will know when we see him at his second coming: never before.

Now, I ask, in the name of reason, is there any similarity whatever in taking a man down into a pool of water, and putting his head and shoulders under that water, and then raising him up laboriously out of the water; and the taking of the Saviour's lifeless body down from the cross, and laying it in that new tomb, and going away and leaving him there, and his triumphantly rising the third day? I do declare to you that it is one of the strangest imaginings I ever conceived of, that any serious, sober, thinking man should think of such a thing. And these great men would never have gotten into that error, but for errors co-existent with that—

errors, too, which he deplures as much as I do—which have brought evils upon the Church which it has never been freed from to this day. Now, is there any foundation for it in fact?

I regret that I cannot say all that I intended to say before my time expires. But I will just say this in conclusion, reserving, of course, what else I have to say—for I have not said all—until after we shall have had our intermission and be called together again, when we will take up the subject again. Allow me, here, just to call your attention to one or two points. I noticed, first, the solid foundation upon which all this superstructure is built, and then I called your attention to some of the symmetry of that superstructure. There are one or two pieces, as I have shown you, which have got cross-jostled, and I cannot get them straight. I suppose it will be all straight in the course of time. But so far as I can understand the foundation for the supposition, which my good brother has made (I do not see any force in the supposition after the foundation is laid—if, peradventure, it be possible to lay it)—I can see no use to grow out of it, unless it be that the cause of immersion does so much need another prop, that this must be resorted to to give it that prop.

[*Intermission.*]

MR. MASSEY'S SECOND ADDRESS.

Mr. MASSEY: The first point to which I wish to call your attention is the reference made to Dr. Carson, and that portion of his book that was read in your hearing. I will submit to you, my hearers, when I shall have

read, in connection with that which was read this morning by the respondent, what Dr. Carson himself says, whether you will not agree with me that while there was no statement of anything which was *not* fact, there was a *suppressio veri*. Dr. Carson was placed in a false position before you. An impression was made upon your minds, and would have been made upon any mind, that Dr. Carson never would have made if fully heard. And this I call—I will not *say* what I call it. In connection with what was read this morning, Dr. Carson says :

“ With respect to the primary meaning of common words, I can think of no instance in which lexicons are to be suspected. This is a feature so marked, that any painter can catch, and faithfully represent. Indeed, I should consider it the most unreasonable skepticism to deny that a word has a meaning, which all lexicons give as its primary meaning. On this point I have no quarrel with the lexicons. There is the most complete harmony among them, in representing *dip* as the primary meaning of *bapto* and *baptizo*. Except they have a turn to serve, it is impossible to mistake the primary meaning of a word commonly used. Accordingly, Baptist writers have always appealed, with the greatest confidence, to the lexicons of even Pedobaptist writers. On the contrary, their opponents often take refuge in the supposed sacred or Scriptural use, that they may be screened from the fire of the lexicons.”

That is where the brother took refuge to-day. He agrees that Schleusner gives the meaning that Mr. Campbell and Mr. Rice state, and then adds, “ but never so in the New Testament.” Mr. Schleusner, as a *scholar*, says *baptizo* means to dip, to immerse ; as a

theologian, he says that in the New Testament it may mean something else. A beautiful idea that. That house spell *house* when used in any other book ; but when found in the New Testament they spell *field* or *garden*. That is the idea. You are not to determine the meaning of words in the New Testament by their common use or import. That is where the brother has taken refuge from the fire of the lexicons. Dr. Carson adds :

“ It is in giving secondary meanings, in which the lines are not so easily discovered, that the vision of the lexicographers is to be suspected. Nor is it with respect to real secondary meanings that they are likely to be mistaken. Their peculiar error is in giving, as secondary meanings, what are not properly meanings at all.”

Have we not discovered the very thing that Dr. Carson speaks of? They give the meaning of the word, and then give as a secondary meaning that which is but the *effect* of the first, such as to wet or moisten. Take, for instance, Passow, to which allusion has been made. A question arose about Liddell and Scott. The gentleman had been travelling the land over with the first American edition of Liddell and Scott, which gave as a secondary meaning of *baptizo*, “ to pour upon.” He brought that, he affirmed, “ from the University of Virginia,” and would fain have us to believe that such was the teaching of that great luminary of learning. I showed you that in the English edition of Liddell and Scott no such meaning was found. But that in the first American edition, the American editor put *to pour upon* as one of the secondary meanings. His attention was imme-

diately called to it, and he promised it should never appear in another edition, and in the second edition of the work it is *not* to be found. My brother attempted to get out of that difficulty by asserting that the lexicon from which I quoted was an “*abridgment* of the one from which he quoted—a *much smaller one*.” I turned to the preface, and showed him that it was an *enlargement* of the first edition. He then backed down, and said he was *mistaken*. The question then arose as to the meaning in Passow. Two gentlemen took the question to the Professor of modern languages at the University, and it come back with this definition—[looking among his papers.]

Mr. COULLING : What are you looking for ?

Mr. MASSEY : For the definition that came from the University. But, no matter, (I do not pretend to quote the exact language, for I do it from memory). “To dip, to dip into, to dip under; hence, to wet, to moisten, to sprinkle.”

Mr. COULLING : [Handing a paper.] Here it is.

Mr. MASSEY : [Reading.] “To dip into, to dip under : hence, to moisten, to sprinkle, to draw water, to baptize.” These secondary meanings are such as Mr. Carson speaks of—really no meanings at all, but simply *effects* of the meaning—wetting is an *effect* of *dipping*. I submit to any scholar, if that is not the correct view of it. In the English edition of Liddell and Scott, neither pour nor sprinkle is given at all. The first is to dip ; second, to draw water ; third, to baptize. Now you see that Mr. Carson, so far from being placed in a proper light before you, is represented as saying that he claims that

baptizo means to dip, and always signifies mode, and that in giving *baptizo* this meaning he had all the lexicographers against him. That is an outrage upon Mr. Carson, which should never be perpetrated upon any man; especially one who is in his grave. He never *meant to say it; he never did say it*; it is not the meaning he *indicated*. When Dr. Carson speaks for himself, and explains his position, he shows that, as far as regards the *meaning* of the word, there is perfect harmony between him and the lexicons.

I wish now to account for a *mistake* into which the gentleman has fallen. I think I can do it in a manner which will show that it is a mistake of *memory*—no *intended* mistake. He has preached so repeatedly, and at so many places, upon the subject of baptism, that it is very easy for him to confound what he has said at *one time and place* with what he said at *another time and place*. He thinks he quoted from nineteen lexicons *here*. I would like for him to tell me *which they were; will you give me their names?* I have not found any individual who remembers them. I recollect that after the former discussion was over, I said to some persons, rather playfully, that I felt very much disposed to offer a reward for twenty-six Greek lexicons, either “*strayed, stolen, or lost,*” somewhere between Mount Moriah and Shiloh. I had learned that the brother *there* claimed that twenty-nine Greek lexicons sustained his definition of *baptizo*; and when he claimed *but three here*, the natural conclusion was that somebody had purloined *twenty-six* of them, and I really felt anxious to aid him in recovering possession of his lost property. But (pleasantry aside) I *reassert*, in the

most emphatic manner, that the three lexicons to which I have referred, to wit: Schleusner, Schrivellius and Stephens' Thesaurus (Passow having been introduced as I have already shown) *were the only lexicons introduced by the gentleman upon that stand*. If he choose to make that a question of veracity between us he can do so. I say *emphatically* they were *all that were introduced* by him, and I leave it to this audience to determine between us. I say this in *all good feeling* to the brother on the other side—

Mr. ANDERSON (moderator): In my opinion, this is not in order.

Mr. MASSEY: Is that the opinion of *all* the moderators?

Mr. WOODS bowed assent.

Mr. HANSBOROUGH did not respond.

Mr. MASSEY: Very well. Perhaps if you will refer *back* you will remember the contradiction of the gentleman to the assertion I made, and find there the divergence from order. I made the assertion that there were *but three* lexicons quoted from by him, and he *contradicted* my statement.

Mr. ANDERSON: He represented you as being *mistaken*.

Mr. MASSEY: *I* represented *him* as being *mistaken*.

Mr. ANDERSON: *You* make it a question of *veracity* between you and him.

Mr. MASSEY: I said *if he chose* to make it a question of veracity between us *he could do* so.

Mr. ANDERSON: You made a *banter* to him to make it a question of veracity.

Mr. MASSEY: *I did not make it a question of veracity*. However, I will proceed with the argument.

I wish you to bear in mind, my hearers, that there is a material difference between a man's meeting an argument *legitimately* and *logically*, and his introducing into the premises of his opponent what *he himself did not* introduce there, and then answering *that*. That is the course that has been pursued throughout this discussion. The gentleman finds it difficult to meet the arguments I advance—to meet the issue really presented. And hence he changes, to a very great extent, the premises, and meets *other* issues which *he* makes. One who does not critically observe these things, may think he is answering what *I* said, while, in reality, he is answering what *he himself* said. He said that I did not tell you who it was that meant baptism to show the faith of the subject; whether *myself* or the *Lord*. If he will turn to the proposition, he will find there stated as my conviction of what the word of God teaches, that Christian baptism is designed—designed by *whom*? It will not, I think, require very strong reasoning on the part of any one to understand it as designed by the *Institutor of the ordinance*—designed to show the faith of the subject in the death, burial, and resurrection of Jesus Christ as the procuring cause of his pardon and salvation.

To establish that proposition, I gave you the testimony of a *divinely inspired writer*, *Paul*, who represents baptism as a *burial*, and gives as the reason *why* we are *buried*, that we are *dead to sin*, and that *therefore* we are *buried*; and that, having been *planted* in the likeness of the *death* of Jesus Christ, we shall be also in the likeness of his *resurrection*. I presented you also with various other portions of divine truth, and then gave the testimony of the most able commentators, to

show that I had formed a correct opinion of them. Now, the gentleman says that these views never would have been entertained but for the fact that other errors crept into the Church along with them. I do not know what he means by the "other errors that crept into the Church" with the truth that Paul here taught, that baptism was to represent the death, burial, and resurrection of Jesus Christ. *Paul* taught that doctrine, and I think that *he* was *about* as sound as almost any *other* theologian; *not even excepting brother Coulling*.

A large portion of his address was devoted to the efficacy and the importance of *spiritual regeneration*. I will just say to you, my brother—you could have saved all your labor and arguments upon that subject; there is not one whit of contest upon that. *We claim that there must be a regeneration prior to baptism*. We protest against infant baptism, because it *ignores that truth*. It ignores the truth, that we claim the word of God teaches that *there must be a change of heart, before any one is entitled to the ordinance of baptism*. Baptism is a *declarative* act. Man claims to be saved by the atoning blood and righteousness of Jesus Christ. The foundation upon which all his hopes must rest, is *Christ crucified*. He claims that the merits of Christ's life and death are applied to him *by faith, which he must exercise*. When he *has* exercised that faith which secures to him the blessings of the atonement of Jesus Christ, he *then*, by this act, *declares these facts*. The gentleman asks—where is there a "thus saith the Lord" for this? Why, the *very foundation* is laid with a "*thus saith the Lord*." I appealed to the brother over and over again for a "thus saith the Lord" for *infant*

baptism; to show me *one single passage of the New Testament that taught it*, or for a *single text* upon which he or his friends relied, that had not been given up by Pedobaptists. I showed him from *Pedobaptist authority*, that *every passage* upon which he relied, to sustain infant baptism, had been given up. Has he attempted to meet that? *Not to this hour!* And for the very reason that Jack, *a naughty boy, would not eat his supper*. Poor boy! He *did not have the supper to eat*. He wants to know where the word of God says, "*in so many words*," that the design of baptism is to represent the burial and resurrection of Jesus Christ, or to declare the faith of the subject in those doctrines. I would like to ask *him* a question. I suppose it is fair for both sides. I find in the Methodist discipline, on page twenty-seven, it is said that "baptism is not only a sign of profession—mark the words—whereby Christians are distinguished from others that are not baptized, but it is also a sign of *regeneration* or the *new birth*." Will he show me a "*thus saith the Lord*" for that?

He next argues thus: "Suppose that men should be mistaken, and bury a man who is not dead, then the whole figure is gone." Suppose *he* makes a mistake, and applies water to an *infant* who has *not* been *regenerated*. Why then, the whole *sign* is *wrong*; or suppose we apply it to a grown man who has not been regenerated—they say "it is a *sign of regeneration*"—then the whole sign is wrong *there*. According to the gentleman's own showing, there is no sort of argument in all that he said upon that point. I ask you, *is* baptism a sign of regeneration when applied to infants?

Do you find that *Pedobaptists'* children are *better* than the children of *Baptists*? Are the children of Baptists either more immoral or less religious than those of Pedobaptists? I am willing to show figures with them whenever they choose to meet the issue. The gentleman inquires what importance is to be attached to these Pedobaptist authors, whose conduct, he says, is directly opposed to what they say? Well, that is a beautiful mode of meeting a difficulty, indeed! If these men were to *practise* just what *they say the word of God teaches*, they would all be *Baptists*, and *then* he would say—"you cannot introduce them because their testimony is *one-sided* testimony: they are *Baptists*, and of course, will teach Baptist doctrines." Where shall we go to find our witnesses? We find that men in the *Pedobaptist* ranks, who are taken as *standards by Pedobaptist churches*, when they come to explain these passages, admit that they mean what we claim to be their meaning. *He* talks about reading one part of a man's statement and leaving out another! When I come to a passage that relates to baptism, you cannot expect me to give you all they say about *everything else*. I give what they say about *baptism*, and their testimony overthrows the argument of my opponent. Do you want a stronger mode of proving anything than this? If *they* are not to be relied upon, then let my *brother apologize* for *them* along with *himself*. One trouble will answer for both.

If he believes that the New Testament authorizes him to go down into the water and immerse a man, I ask you, with what sort of *consistency* he can *refuse* to baptize a believer who applies to him? He *says*, he leaves

it to every man's conscience. A man comes to him and says, Sir, I want to be immersed. He replies, with a shudder, "*The weather is too cold! I cannot go into the water.*" Now, if it is *enjoined by the word of God*—if God has made it *his duty* to baptize at *all*—personal comfort ought not to be the *controlling consideration*. If it is *not* enjoined, and he performs it as an act of Christian worship, as a minister of Jesus Christ, then I ask, by *what authority he administers it? One or the other is wrong; both cannot be right. What! preach against an ordinance, and then administer it!!* Then, again, he will *not* administer it, *because the weather is cold!!* What kind of consistency is that? If our Divine Master had acted thus with reference to *his* comfort and convenience, *you and I would perish in our sins!* He would never have left the shining realms of heaven to suffer for our sins, to expire upon Calvary, to save you and me. But *he did not so act. He came not to do his own will, but the will of him that sent him.* If it be the will of God that my brother should immerse when a proper candidate asks it at his hands, he is *re-creant to his duty if he does not administer it.* And if it is *not* the will of God that he should do it, then *he is exceeding his authority if he does it at all.*

Why, he asks, do we baptize in the name of the *Trinity*, when only *one* died? Now, is that logical argument, or is it sophistry?

Mr. COULLING: Will you allow me to correct you?

Mr. MASSEY: Yes, sir.

Mr. COULLING: I did not say, when only one died.

Mr. MASSEY: What did you say, then?

Mr. COULLING: I said, why baptize in the name of

the Trinity, when you say that in that baptism you represent only the death, burial and resurrection of one of the Trinity?

MR. MASSEY: We claim that there is one who died for us; and that in our baptism we declare our faith in the glorious truth, that Jesus Christ died for us, that he was buried, and that he rose again. And, because of this, the *deduction* of the brother is, that it is "*Unitarianism*, and leads to *rank infidelity!*" We are baptized into the name of the Father, Son, and Holy Ghost. Why? Because we believe that Jesus Christ, God's only Son, died upon the cross for us, was buried, and rose again; and that he designed that we, by this ordinance, should manifest our faith in these glorious truths, and we do it under the authority of Father, Son, and Holy Ghost. All three combined to approbate this divine ordinance. So far from its being a *denial* of it, it is one of the *clearest recognitions of the doctrine of the Trinity*. In the name of the Father, and of the Son, and of the Holy Ghost, I perform *one act*—by which I say that these three constitute *one God*. So far from its being an argument *against* the Trinity, it is an argument *for* it.

I do not know whether it was expected that the arguments made with regard to the burial of Jesus Christ—the manner of his burial as contrasted with the manner of baptism—would be regarded by this audience as claiming any notice from me, or whether they were used merely to consume time. Just look at it. Jesus Christ said that he would be *buried*. From the exposition given by the brother, Jesus Christ was *not buried at all*. "He was *borne into a sort of chamber* by several per-

sons, and *laid in a rock.*" Now, I do not care whether he was buried in a *rock*, in the *earth*, or in the *water*. We speak of a man's being "*buried in the sea*," "*buried in the ruins of a house*," "*buried in the earth*," &c. It is the *fact* of a *burial*, and not a question as to the *element* or *material* in which he was buried. He compares the two, and would have you to think that there should be a strict resemblance in every particular. "They must stay three days under the water," &c. I should be guilty of almost as great folly, if I were to offer a serious reply to these remarks, as the brother was in making them: hence I shall pass them by without further notice.

Christ said of the bread and wine, "this is my body," "this is my blood." Luther, in his controversy with Zuinglius upon the question of transubstantiation, wrote, "*hoc est corpus meum*," before him, as a text which he never would yield. "This is my body," said he, and upon that he based the doctrine of transubstantiation. The meaning of the text is, "This *represents* my body." Now, take a piece of bread, and find a strict resemblance between it and the body of Jesus Christ: take a little wine, and find a strict resemblance between that and the blood of Jesus Christ. Yet Jesus Christ chose these materials as emblems of his body and of his blood. And he chose baptism as a symbolical representation of what I have already spoken of. Now, with regard to the idea that there must be an exact resemblance, in the length of time, in the place, in the putting the body in the grave, in the pouring in of the earth, &c., I have nothing to say. I will not so far reflect upon your intelligence as to offer any comments upon such sephistry.

[*Time expired.*]

MR. COULLING'S SECOND REPLY.

Mr. COULLING : One simple preliminary remark. I never saw the day when under these, or any similar circumstances, I could raise, or debate, a point of veracity. Those are questions I never discuss.

With reference to my misrepresenting Mr. Carson, I wish to say just this much. I protest that, if I am competent to judge, I have done Mr. Carson not the slightest injustice ; and I will submit it to any intelligent man who will read Mr. Carson's work. So far from (like a hyena) infringing upon the sacred rest of the grave, I would say it to Mr. Carson, if he was a living, breathing man, right before me, what I quoted from his book ; and if I misrepresented him, I did it by using simply his own language. A misunderstanding is a very common, and, I am glad to know, a very innocent thing. I frequently feel thankful that I am not responsible for all the blunders I make—I mean to a good God. I honestly try to keep right ; I never expect to be able to keep from making blunders, until I get out of this wicked world. I am liable to them, as I feel every day. But I have not made them here, I think.

But I think some have been made with regard to secondary meanings. You hear it said that *baptizo* means primarily to immerse ; and that if it means to wash, or anything else, that is a secondary meaning, and grows out of the fact that to wash is the effect of immerse, and thus they seek to destroy the character of the second meaning ; and whenever water is to be applied it is to be applied by immersion. Now, I will try to show you the error of this, and am going to do it by the very man I have persecuted so relentlessly. I am

going to read from the forty-fourth page of Alexander Carson's work on Baptism, and then you will see if I can be justly accused of misrepresenting Mr. Carson :

“ Nothing, in the history of words, is more common than to enlarge or diminish their signification. Ideas not originally included in them are affixed to some words, while others drop ideas originally asserted in their application. In this way *bapto*, from signifying mere mode, came to be applied to a certain operation usually performed in that mode. From signifying to *dip*, it came to signify to *dye by dipping*, because that was the way in which things were usually *dyed*, and afterward, from *dyeing by dipping*, it came to denote *dyeing in any manner*. A like process might be shown in the history of a thousand other words.”

Now, according to this very same poor, persecuted scholar, here the very root *bapto* has lost its original signification altogether, which was to dip; and comes to have the meaning to dye. And in another place he says it means to sprinkle. I take up *baptizo* that was in use eight hundred years before Jesus Christ came into the world. I look into Passow's Greek lexicon, and I find that Passow, in trying to find out the meaning of *baptizo*, refers to Homer and Hesiod, living eight hundred years before Christ, and Herodotus, living four hundred years before, and there he finds that *baptizo* means to pour. Rev. Messrs. Brown and Granberry, with the aid of Professor Schele, examined Passow's Greek lexicon, and found that it gives as the meaning of *baptizo*, first, to dip into, to dip under : hence, to moisten, to sprinkle ; secondly, to draw water ; third, to baptize. Now it is contended that, because that little word, *hence*, is put in there, it

only means sprinkle, because *baptizo* originally meant to dip; that is to say, it is a secondary meaning flowing out of the original. It means to bathe, he said, because originally bathing was done by dipping. It means in this place sprinkle, because originally sprinkling was done by dipping. That is the mode of argument. The truth is this: The word begins with one meaning, and then one thing and another changes its meaning, and finally its original meaning is lost altogether. And, just as Mr. Carson says, that *bapto* once meant nothing but to dip, and afterward to dye, with no reference to dipping; hence he says, it means to dip, and afterward it means to sprinkle. It may be said that that is the secondary meaning, because the word *hence* is in there.

Again: I am charged with placing Mr. Carson in an improper position. How? Mr. Carson affirms distinctly in his own words, that all the lexicographers are against him, in the position he takes, that *baptizo* means nothing but to dip. I refer to the lexicographers, and I find that every word that Mr. Carson says is just as true as the gospel. It does mean more than to dip. That is all I contend for; that is everything I care for. I care for *nothing* but that. I have a word then, which, according to the very highest Baptist authority—if there is anybody higher than Alexander Carson, I will try to get him, and I have no doubt (it will be a marvel if I do not)—that I will find just such concessions in every other author.

Again: reference has been made to Liddell and Scott. All that I contend for is the correctness of the quotation I made from a lexicon lying in my lap, and I read it out then. They say that I quoted from the first Ameri-

can edition, and that I ought not to do that. I want to know why? I turn to the original, and I find that it means there to sprinkle; the first translation of the original is the same; and it is Liddell and Scott's purpose to give a translation of Passow, with what? With addenda, with additions, with amendments? If it be a translation of Passow, and Passow says it means to pour, or to sprinkle, or anything else, and the translators do not give it, is that my fault? If the man who brought out that edition of the lexicon, and for any reason, I don't care what, keeps in that book that English preface in it, and does not give an accurate translation of Passow, he ought to put a little *nota bene* in it, and give his reasons for it. He owes it to himself and to the world to do that. But I do not care anything about that; I have gone beyond that; I have gone to his father, who knew more about Greek than he did.

An advertisement was about to have been offered for twenty-six lost or strayed Greek lexicons. A very innocent and a very natural error. In the discourse that I delivered at Mount Moriah, I think my brother said—and I think those who heard me then will recollect—I called attention to a collection of versions of the Scriptures. A Scotchman of the name of Gotch had collected, and a writer upon the subject of immersion inserted them from his work, and from which work I copied them. And in examining the words into which the original has been translated, I find twenty-nine of these thirty-eight versions on my side of the question. I asserted that at Mount Moriah. But that I asserted anything about twenty-nine lexicons—why, I will say just this much: I confess to fallibility, but I certainly do not

recollect it. I have had twenty lexicons collated here in this book, and have read, again and again, eighteen or twenty for the last eighteen months, and I read almost every one of them in the discussion in that grove a few weeks ago. That is just as clear in my mind as that I was there. And I suppose a dozen gentlemen, during the intermission to-day, told me that they recollected it. They said: "I understood that it was reported that you quoted from but three lexicons, and I am exceedingly glad you said what you did." And these twenty-nine versions were on my side, I affirm. And if it was proper, I think I could demonstrate that, to the satisfaction of most people—to some, I am sure.

My brother says, I asked him for a "thus saith the Lord," for the proposition that baptism was intended to represent the faith of the subject in the death, burial, and resurrection of Christ. And he says he brought up an inspired commentator to testify to that fact. An inspired commentator upon what? Upon his opinion. Well, that is strange. He quotes from the sixth chapter of Romans as the foundation of that very opinion, and then gives it as the comment at the same time. Does it answer both purposes? Well, this is a remarkable text of Scripture. It is proven by it that baptism by immersion is the only proper mode of baptism, and baptism by immersion is proven by it to be the representation of the death, burial, and resurrection of Jesus Christ. And St. Paul, while giving that passage, gives a comment too. I do not comprehend that. That is another piece of timber in the edifice, that has gotten so crooked that I cannot place it straight.

He says, he asked me for a "thus saith the Lord," for

infant baptism, and that to this moment I have not given it. A brother told me, during the intermission, that he thought one single passage of Scripture that I quoted set that subject at rest forever. And I know a great many thought so too. And that one passage of Scripture, though it did not in so many words say, the Lord says so and so, yet it proved the baptism of infants so plainly that they saw it was there in the book, and they are satisfied it is there in the book; and it will be a hard matter to dissatisfy them upon that subject.

Pedobaptists don't act as they believe, and I have put them in an awful predicament. Oh, no! that is a mistake. I say, that if my brother's comments upon what they say are correct, then they are put in a right bad situation. It takes him and me together to put them in that situation: not either of us alone. And I do not think that he could very easily do that; for if he were to read many things they say, I would not wonder much if he changed his opinions about many things in the world. I am sure I have no intention at all of reflecting upon them in the slightest degree.

A right strong appeal is made to this congregation, to know whether I was in earnest, or whether I was speaking against time, in presenting some very forcible views, as I really and honestly thought, against the hypothesis of my good brother. His hypothesis is, that because in Romans you find it written, you are buried with him by baptism into death, therefore God designed that baptism should represent the death, burial, and resurrection of Jesus Christ. Well, I was arguing against what? Against his interpretation of that. And just at this point I will bring forward another argu-

ment. The Saviour instituted baptism after his resurrection. From that period until the writing of the epistles to the Romans, I think something like twenty-five years intervened. I think this passage was written in 58, and the Saviour was crucified in 33, according to the general account. Now, from A. D. 33 to A. D. 58, is twenty-five years, and from the institution of baptism by our beloved Saviour, for twenty-five years people were baptized, and, from anything in the Scriptures, did not know what they were baptized for, until Paul, twenty-five years afterwards, wrote his Epistle to the Romans: Well, they must have been very much obliged to that good old man for telling them what they had been baptized for; for the Bible was as silent as the grave as to the import of baptism until that time, if my good brother is correct in his hypothesis. Now, I do not say that is the import; he says so: I am on the defensive; I am not to prove anything. All that I have to do is, if he goes wrong, to try and keep him straight. That is all my duty, unless I voluntarily go out of that path and present to you what I think the Bible teaches upon that subject. If I have time, I will do so: I do not know that I will have time.

He says, the blessed Saviour predicted that he would be buried, but according to my representation of the case, he was not buried at all. I do not know what in the world I said, to lead him to make that remark. I described his burial—yes, positively described it. No: the difficulty in the way is, that the burial, as I described it, did not exactly suit his hypothesis: that was the difficulty. And because it is not just such a burial as he desires it to be, it is no burial at all: I suppose that

must be the conclusion. The Saviour was buried : I do not deny that hypothesis, though I have now a paper upon the subject that did deny it. I never embraced that opinion, and the brother has begged me a great many times to bring forward no such argument as that. I do not intend to do it. I believe the Saviour was buried. That was one of the articles in the Creed I learned when I was a boy. Nothing that I said could cast any doubt upon his burial, though I think what I did say was felt by a great many people to destroy utterly and entirely the idea sought to be conveyed here, that baptism by immersion is like it. I think I did that.

Again, he asks, where is the resemblance between the body and blood of Christ, and the Lord's Supper ? Well, I am not responsible for that. I think that there is a great error in the world at the present day upon that subject. You know the Catholic Church believes there is a resemblance between the bread and wine, and the body and blood of Christ ; not only a resemblance, but they contend that when the prayer of consecration has been offered over them, they lose their natural character entirely, and become to all intents and purposes part and parcel of the body and blood of Jesus Christ. That is the doctrine of the Catholic Church, and that the wafer having been converted by transubstantiation into the body and blood of Christ, the wafer only is given to the laity, while the ministry take both the wafer and the cup. Now, it seems to me, that if the fault of too rigid a parallelism lies anywhere, it does not lie upon my side of the question.

I believe these are all the points my good brother

made, and it does not seem to me that he has got anywhere near sustaining his position yet, that baptism is intended to represent the faith of the subject in the death, burial, and resurrection of Jesus Christ.

Now, I will go on as long as I have time, and call your attention to some other difficulties that occur to my mind with respect to this view of the subject. He wants me to receive Christian baptism to signify my faith, to be symbolical of, and to represent the death, burial, and resurrection of Christ. I before remarked that the blessed Saviour instituted one ordinance to represent his death. I need not repeat that. The disciples themselves in the establishment of the first day of the week as the Sabbath instead of the seventh day, commemorated his resurrection. We have divine authority for these two, and we have these institutions to represent these two events. And the idea of representing the burial of Christ is to my mind one of the greatest novelties I ever heard of in my life. We commemorate the birth of persons, and we commemorate their great deeds, and we commemorate their death. But who ever before heard of commemorating the burial of a person? Is not that the first time in the annals of the world's history that it has been done? Is it not unparalleled? Did anybody ever hear of such a thing before? Representing the burial of our Saviour! And yet a great many good Christian people are blamed and regarded as Popish. Why? Because it is said that without divine authority they celebrate Christmas in commemoration of the birth of the Saviour; that it is a Popish thing. They celebrate the Epiphany in commemoration of the appearance of angels to the wise men in the east. All

Popish! And they celebrate the crucifixion of Christ upon Good Friday; that is a very Popish thing, an outrageous affair. And because they celebrate Lent in commemoration of the forty days' fast in the wilderness, it is a very wicked thing; no authority for it at all. And yet without any authority at all from the word of God, without parallel in the history of the world, we are called upon gravely to celebrate and symbolize, and commemorate the burial of the blessed Saviour. Now, is not that anomalous? is not that strange? And pray put your finger upon a passage of Scripture, that refers to the burial of the Saviour as conferring any especial benefit upon the world. He died for our sins; he rose again for our justification; he ascended into heaven to make intercession for us. But what passage from Genesis to Malachi, in the prophecy of God, or from Matthew to Revelations, is there that lays one single particle of emphasis upon the burial of Christ? Will you tell me that? And yet you gravely call upon me to represent in a Christian ordinance the burial of the Saviour. The brother says that God says so. Well, I confess that I have never seen it.

If I can, I wish now to present to you what I regard to be the Scripture view of this subject. By reference to the following passages of Scripture, and collating them together, we may perhaps derive some idea of what the inspired writers affirm of this doctrine of baptism; what it means. The first passage which I will refer you to, is in Joel, second chapter, 28th and 29th verses:

“And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophecy; your old men shall dream

dreams ; your young men shall see visions : and also upon the servants and upon the handmaids in those days will I pour out my spirit."

We shall find that prediction verified, presently, when I get to it. That is a prediction, and a prediction of baptism, of Christian baptism. In Proverbs, first chapter, 23d verse, we find :

" Turn you at my reproof ; behold I will pour out my spirit upon you ; I will make known my words unto you."

In Isaiah, forty-fourth chapter and third verse :

" For I will pour water upon him that is thirsty, and floods upon the dry ground ; I will pour my spirit upon thy seed, and my blessing upon thine offspring."

There is a prediction ; pouring water, and pouring the spirit in immediate connection, in this forty-fourth chapter of Isaiah. In the thirty-second chapter and fifteenth verse we have another passage :

" Until the spirit be poured out upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest."

Most all these are predictions. In the fifty-second chapter, fifteenth verse, we find :

" So shall he sprinkle many nations ; the kings shall shut their mouths at him ; for that which had not been told them shall they see ; and that which they had not heard shall they consider."

In Zechariah, twelfth chapter, tenth verse :

" And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications ; and they shall look upon me whom they have pierced, and they shall mourn for him as one

mourneth for an only son, and shall be in bitterness for him, as one that is in bitterness for his first born."

In Ezekiel, thirty-sixth chapter and twenty-fifth verse, is the last passage I will read now, as my time is most out :

"Then will I sprinkle clean water upon you, and ye shall be clean ; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you ; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh."

Now, these are the predictions of the Old Testament Scriptures. Their fulfilment will be considered when I have an opportunity to address you again.

[*Time expired.*]

MR. MASSEY'S THIRD ADDRESS.

Mr. MASSEY : After hearing the explanation made by the gentleman to the moderators, I am free to say I would not have expressed myself as *strongly* as I did, had *I* understood him as *they* seemed to understand him with regard to the question of veracity. My language will clearly indicate what my views were. I had stated that the gentleman quoted from *but three lexicons* on a former occasion. I understood him to contradict my statement *flatly*. I inquired of various persons who heard him, whether their recollection and mine corresponded, and I have *not* found a *single exception to it*. I then restated what I had said, with the addition, that if *he chose*—(as I understood him to make that issue)—if *he chose to make it a question of veracity, he was at*

liberty to do so. Had I understood the matter as the *moderators* understood it, I should not have expressed myself so strongly.

If, in the course of my remarks, I used the word *divine commentator* instead of *divine writer*, when speaking of Paul, (which I do not think I did,) I made a verbal mistake. That I leave as a matter of no moment—as all others understood my meaning.

The next point I desire to notice in the gentleman's address is, that "Jesus Christ was buried, because he was *dead*; and we bury a man in *baptism* because he is *alive*." I think my remarks are sufficiently in the minds of all who heard me. They understood me to declare, that a burial *evinces* the fact, or *presupposes* the fact of a *death*, and I will not occupy your time in noticing that further.

I was a little amused at the remark of the gentleman, that the raising the body of Jesus Christ was by the power of God; and the raising of the subject of baptism was by the power of man, and that it was *very hard work to raise the subject out of the water*. I take it for granted that my brother has not practiced that much. I have baptized some pretty large persons, some that weighed over two hundred and twenty-five pounds, and I did it with perfect ease. I never yet found any difficulty in administering the ordinance of baptism. And if the brother will practise it until he *understands* it and *enjoys* it, he will find no difficulty. But, I will tell you what is difficult. That work that goes *against the will* is always *hard*, and I doubt not that he finds it *right hard work to baptize believers after the New Testament plan*. He refers again to Liddell and Scott, and says, that he takes up the translation, and finds in it *to sprinkle*; and he turns to

the original, and finds in *that* to sprinkle. The English edition, as translated from the German, has *no such thing as sprinkle in it*. The first American edition—the very one from which the brother quoted—has *no such thing in it*. It has “to pour upon” as a secondary meaning of *baptizo*, but *not* to sprinkle.

The second American edition—the enlarged and *corrected* edition—has *neither to sprinkle nor to pour in it*. *He is mistaken there again*. Now, to show that this son was not exactly copying after his father, as the gentleman would have you believe he was, we find that the American edition, which claims to be a copy of the English translation from the German, gives a meaning *not found in either of the others*.

The gentleman turns to the prophecy of Joel for a prediction of Christian baptism. Any one listening to him to-day, would very readily come to the conclusion that he ignored water baptism altogether. The various prophecies he has referred to have nothing whatever to do with water baptism. They are declarations of the profusion with which the holy spirit should be dispensed to men. Predictions that the time should come when the spirit of God should come in such profusion that men should be “*filled with the Holy Ghost*.” It is said that the Holy Ghost was “*shed down*”—was “*poured out*,” &c. We know that these are merely metaphorical terms. The Holy Ghost is the third *Person* in the *Trinity*, not a *material thing* to be literally *poured out*. His influence shall come down upon us, and enter into our hearts. The prophecy of Isaiah, with regard to the sprinkling of many nations, has no reference whatever to the ordinance of baptism—not the *slightest allusion* to it. *Who*

shall sprinkle many nations? Did Jesus Christ baptize any? He never administered the rite of baptism to any human being! God speaks here of what *He* will do *Himself*. There is also a question (of which the gentleman, no doubt, is aware) as to the correctness of the *rendering* of the *passage* he read. It is claimed by high authority, and it can be sustained, that the proper rendering of it is, "So shall he (thaumasontai) *astonish* many nations; the kings shall shut their mouths at him," &c. *The idea of baptism has no connection whatever with the subject.*

As my time is limited, I must proceed to the direct argument. And then (if I have time) I will notice some other things the gentleman has said. I have already called your attention to a passage in 1 John v. 8:

"And there are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one."

I have affirmed, as my view of this passage, that it represents baptism as a living witness of the truths to which I have called your attention. To show you that I am not alone in this exposition, I might quote various authorities, but, as I have not the time, I will only call your attention to what Dr. McKnight says upon this passage. In his "Apostolic Epistles," he says:

"*The water*: that is, the rite of baptism regularly administered in the Christian Church to the end of the world, witnesseth continually on earth that God hath given us eternal life, through his Son. For baptism being instituted in commemoration of Christ's resurrection, and to be an emblematical representation of our own resurrection, the continued administration of it in the

name of the Father, Son, and Holy Ghost, is a solemn assurance of our obtaining eternal life through the Son. So St. Paul informs us, Rom. vi. 4: "*We have been buried together with him by baptism into his death, that like as Christ was raised up from the dead by the glory of the Father, even so we also shall walk in a new life.*"

"*And the blood.* As the water signifies the rite of baptism continually administered in the Church, in commemoration of Christ's resurrection, and for a pledge of our own resurrection to eternal life, so *the blood* signifies that commemoration of the shedding of the blood of Christ for the remission of sin, which is daily made in the Lord's Supper. Wherefore as the remission of sin will be followed with the gift of eternal life, *the blood*, that is the Lord's Supper, often celebrated throughout the Christian world, is a continual witness on earth, that God hath given us eternal life through his Son."

And yet Mr. Coulling thinks it an exceedingly *novel* doctrine—one (you would suppose from what he said) that was introduced *but yesterday*.

Another passage which was referred to, is Colossians ii. 11–13.

"In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses."

Now, observe that the apostle here presents the very idea for which I am contending: that there is in the heart that circumcision which is *inward* in the *spirit*, not *outward in the flesh*: there is a change of heart wrought, by which the man is declared to have put off the old man with his deeds, and to have become a new creature in Christ Jesus. When this has been effected, then follows—"buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead." Dr. Clarke says:

"*Buried with him in baptism.*] Alluding to the *immersions* practised in the case of *adults*, wherein the person appeared to be buried under the water, as Christ was buried in the heart of the earth. His rising again the third day, and their emerging from the water, was an emblem of the resurrection of the body, and, in them, of a total change of life."

And yet my brother, who had to study this as a book of reference on Bible interpretation, for four years before he received holy orders—

Mr. COULLING: No, sir; it was not the law of the Church then.

Mr. MASSEY: Is it not now?

Mr. COULLING: No, sir.

Mr. MASSEY: Are not your young men required to study "Clarke's Commentaries" now?

Mr. COULLING: I will say to the gentleman that I am obliged to him for calling my attention to this, because a great many people do not understand it. The young men who join the itinerancy are required to pursue a course of study appointed year after year by the bishops

of the Church. They will have, for instance, doctrines with reference to the Bible, one year; and then some other studies, Clarke's Commentaries, Wesley's Notes, &c. I suppose that, one year out of the four, Dr. Clarke is a reference book in that way. I do not know that I looked into it, except occasionally, while I was a probationer.

Mr. MASSEY: I was sincerely stating what I understood to be the law of his Church. It appears that this was not the law when Mr. Coulling was a young man: hence he has not looked into it—has not studied it properly; if he *had* studied it a *little more*, I think he would have heard of this doctrine before, which he seems to think is so new and novel now. It is known to many *others* in the Church, and it was fair to premise that *he*, as a *teacher in Israel*, knew what his *own teachers* taught.

Here is an exposition of the passage by Dr. McKnight, a commentator still older than Dr. Clarke:

“*Being buried with him in baptism.*] Christ began his ministry with receiving baptism from John, to show, in an emblematical manner, that he was to die, and to rise again from the dead. And after his resurrection, he commanded his disciples to initiate mankind into his religion, by baptizing them, as he himself had been baptized; to show, that although they shall die, like him, through the malignity of sin, yet, as certainly as he rose from the dead, believers shall be raised at the last day, with bodies fashioned like to his glorious body. Wherefore, his disciples having been baptized, as he was, and for the very same purpose, they are fitly said to be *buried* with Christ in baptism; and in baptism to be *raised* with him.”

It is remarkable that other men can see so clearly the teaching of these passages; and yet, that the gentleman seems to look upon it as something *novel, extraordinary, wonderful beyond all conception*, that such an idea could ever be deduced from the plain passages of divine inspiration! It is not my business to account for that. I cannot tell *why he* has not comprehended the truth taught in those passages. I have no authority to confer upon *him* ability to understand what other men understand so clearly. I must leave him to grapple with that misfortune as best he can. I not only show you what I believe the word of God teaches, but that my views of it are sustained by the ablest commentators in *his own Church*. If he takes issue with *them*, I am perfectly willing for him to do so.

Colossians iii. 1-3 reads:

“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God.”

Dr. McKnight says upon this passage:

“In the 12th verse of the preceding chapter the apostle had told the Colossians, that they had been buried with Christ in the water of baptism as dead persons, in token of their relinquishing their former principles and practices; and that in baptism likewise, they had been raised out of the water with Christ, as an emblem and pledge of their resurrection with him to eternal life. The former of these doctrines the apostle had applied, chapter ii. 20, to show the Colossians the absurdity of subjecting themselves to the ritual precepts, from which

they had been freed by their death with Christ. And now, as the application of the latter doctrine, he told them in the first verse of this chapter, that since they had been raised with Christ out of the water of baptism, and thereby had professed their hope of being raised with him to an eternal life in the body, they were bound to do their utmost, by faith and holiness, to obtain the possession of the joys of heaven, where Christ now sitteth at the right hand of God, vested with full power to bestow these joys on all who are capable of receiving them."

While I think of it, I will make a single remark upon the comments of the gentleman with regard to Paul's saying—"Jesus Christ sent me not to baptize, but to preach the gospel." There were strifes and divisions in the Church to which he was writing. And Paul said—"I thank God that I baptized none of you but Crispus and Gaius; lest any should say that I had baptized in mine own name." He did not wish to be connected with the divisions and contentions then prevailing; there were false doctrines going forth, and it might be charged that he had given encouragement to them; hence he says, "Christ sent me not to baptize but to preach;" or, as Dr. Clarke explains it, "not so much for baptizing as for preaching." The great and principal work of the Christian ministry is to preach the gospel, as I endeavored to show you before; to "Go, and *teach* all men;" and then, when they shall have received proper instruction (though baptism may be a small matter when compared with the other), *baptize* them, and then teach them all things necessary for their future observance. Baptism is a very small part of the duty

of a minister, it is true ; nevertheless, it is. *part* of that duty, and he has no right to neglect it, even though the *weather may be cold !*

The gentleman refers to 1 Corinthians, twelfth chapter, 13th verse :

“ For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free ; and have been all made to drink into one spirit. For the body is not one member, but many.”

The apostle is arguing the unity of the members of the body of Christ. By the operation of the Holy Spirit upon the heart, we are buried, as it were, or merged in Jesus Christ. It is said we “ are dead, and our life is hid with Christ in God.” By what agency ? By the Spirit which operates upon the heart, crucifying the body of sin, and bringing us into union with Christ.

“ For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.” Here the spirit is the agent by which this is done. It is not that we are baptized *into* the *spirit* ; but *by* the spirit we are baptized *into* Christ.

The apostle argues the same to the Ephesians. He says : “ There is one body, and one spirit, even as ye are called in one hope of your calling ; one Lord, one faith, one baptism.” Here he brings in the whole in regular order. That is, we must, of course, exercise faith in the Lord Jesus Christ. “ One Lord, one faith,” and then, “ one baptism.” By faith we are brought into union with Jesus Christ. By baptism we are brought into union with his Church. “ One God and Father of all, who is above all, and through all, and in you all.”

The arguments of my opponent based upon these references are utterly worthless (in the present discussion), because they are made to apply to a subject to which they were not designed by the inspired writers to have application. He has wholly misconceived the teaching of this portion of God's word.

Now, consider for a moment the beautiful harmony of the gospel. It is the most perfect system ever presented to man. Take any part from it, and you impair its beauty, its order, and its efficiency. So also, if you add to it. Hence Jesus Christ says: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life." In the subjects that we have been discussing before you, we behold the *action*, the *subjects*, and the *design* of baptism all harmonizing in the most beautiful manner. It is wonderful that Mr. Coulling seems so astonished that I bring up the *same* passages of Scripture to explain each one of these subjects. A correct understanding of them will remove his astonishment. Paul teaches us that we are baptized, *because we are dead to sin*. To explain what the *action* of baptism is, he terms it, in the *same* passage, a *burial*. To explain the *design* of this burial he says, *all in the same passage*, we are *buried with Christ by baptism*, that we have been *planted* in the *likeness* of his *death*, and that we shall be also in the *likeness of his resurrection*. Here we see the *action*, the *subject*, and the *design*, in the same passage.

A child knows that sprinkling or pouring a handful

of dirt upon a corpse does not *constitute a burial*. Neither does sprinkling or pouring a few drops of water upon a man *represent a burial*.

I now leave those who have heard, and those who shall read what I have said, to decide whether I have sustained, from the word of God, the proposition I affirmed upon this subject.

[*Time expired.*]

MR. COULLING'S THIRD REPLY.

Mr. COULLING : My good brother has concluded his argument upon this subject, and I propose in the time now allowed me, to attempt to review those points of it that I deem necessary, so far as this discussion is concerned. I wish to say this much : that if any individual have differed from me upon this subject, I have no sort of objection to it.

My good brother proposed this proposition to me, to be discussed with him : *that baptism was designed to show the faith of the subject in the death, burial, and resurrection of Jesus Christ*. That was his proposition. I started the inquiry, who designed it? He seemed to think that that was a marvellously strange question. And yet I leave it to you to decide if it be not a proper question. He did not say who designed it, I think, though he subsequently comes out and affirms that God designed it. I urged several objections to it, growing out of a criticism, that, in my humble judgment, was a lawful criticism upon the verbiage that was employed. And I certainly think, for it appeared clear to my mind, that there was not left one square inch of ground for his hypothesis to stand upon.

He has noticed one or two issues that I made with him. But as far as I have been able to catch what he says, he has not actually grappled with one of the gravest difficulties that I alleged to his theory. If I understood him, his entire foundation rests upon the lexicographers; and I am willing to submit to you how firm a foundation he stands upon, when he steps upon Greek lexicons. His next reliance is upon a set of men whose universal conduct throughout the world is diametrically opposed to his theory. He says they are witnesses brought here, and he has cross-examined them. I did not summon them, and no examination in chief has been had. The only thing upon which he has interrogated these men is their views in reference to particular passages of scripture; and they have given out their views without any reference whatever to this or any other controversy. That is the simple statement of the matter, and, probably, if you were to meet me in the road to-morrow, and ask me to define some term in theology, and I should give you a critical definition of it, if you were to put that down in my creed, and ask me to stand to it, I should ask to be excused, for the words I used may have more than one meaning.

As to the passages that have been quoted from McKnight, Clarke, and others, he says that I could not "have had the law in my young days." Really, I do not know when I learned what Clarke and McKnight say. I was a little surprised he did not bring Wesley's notes with him, for he is opposed to us in some respects. Why? Because these men lived in an age of the world when, for the most part, immersion was the constant practice of the Church of England. For, according to

one of his own witnesses, Mr. Stuart, baptism by immersion was practised in England until the seventeenth century. I mark that to cover the time of the translation of King James, and I know that when Wesley was in Georgia, he refused to baptize a little child there, because he said the child was not sick enough to justify it. Now, these writers from whom he quotes, and upon whom he relies, so far from being cross-examined by him, have had no examination in chief. They have given out a few utterances without any sort of reference to this subject, and I have no sort of doubt that if Adam Clarke, Thomas McKnight, John Wesley, and all those men, lived at this day, they would be very apt to give a very different verdict upon that subject.

I desire to notice the several points he made as he went along. He affirms that I could not be very much accustomed to baptizing people by immersion; and that I had fallen into the very common error, that it is very hard work to do it. It is true I have baptized only a few people by immersion; I have done it once or twice. And here let me explain a remark that I made, more in pleasantry than otherwise, for, I think, I am incapable of showing any disrespect to what any human being, even a servant, looks upon with love and veneration. I did it, I say, in a spirit of pleasantry; I said I would baptize people if it were not cold weather. I meant to express what the brother has expressed so repeatedly, that baptism is a secondary matter. And, I think, being a secondary thing, if he can give his subjects a little time in which to get ready—appoint a day two or three weeks hence, when they shall have gotten their clothes ready, and fix upon a convenient place—if he can do

that, I certainly should be excused, if in cold weather, when I think my health would be endangered by it, I should put it off a little while. I have a brother who is a Baptist preacher, and some time ago he baptized some persons, and went home and went to bed with a very severe chill. I do not think it was necessary for him to do it; and there is no doubt that going into the water gave him that chill. And I think it would do the same for me, for I have not as much faith in it as he seems to have, not I. I do not think that is the very best way of doing it. And not thinking so, if a person asks me to do it, I will tell him, when it is perfectly convenient to me and to him, I will do it, and I will do it with pleasure. He thinks it a marvellously wonderful thing, if God makes it my duty to immerse, that I should study any personal convenience. And then he goes on with an eloquent description of the humility of the Redeemer, and contrasts that with my argument. Does he pretend to say that if I believed, as some do, that a man's salvation depended upon it, I would let the world stop me? No; I would not let a cannon stop me. If he thinks it is right and his duty, and his subject is suffering for it, if he does not do it, then break the ice; yes, if it be as thick as the ice of the North Pole, and get down into it. But when a man comes to me, and proposes to me to administer the ordinance to him, I do not believe I am to be like Pius IX., and say to him: "I do not believe in that way of doing the thing—you must do it in my way." I think here is a subject upon which every man ought to be fully persuaded in his own mind. And because a man differs from me upon that subject, I do not say to him, "You have no right to be in the Church of Jesus.

Christ." When I do say that, then I will assume the position he seems to think I ought to assume upon this very point, when he presents it to me as a truth from the word of God, that baptism means nothing in the world but immersion, and God designed that I should perform it in that way and in that manner only. When he convinces me of that, I will do it, but not until then. And when I see so many respectable and intelligent people attending upon this discussion, and see men of intelligence, of weight, of character, and of great piety, differing upon this subject, I do not feel called upon to decide *ex cathedra* upon their consciences. That is my position.

He seemed to feel the force of the quotation I made from Corinthians, where Paul said, "Christ sent me not to baptize, but to preach the gospel." And he went to one of these men, who, he says, is a great man somewhere, to get him to fix it up for him. There was a screw loose in the text, and he got a man who had a screw loose to put a screw in it. It was a very good way, and I admired his ingenuity very much, if it could have saved him; but I do not think it did.

He speaks of the beautiful harmony existing in the gospel, between what he calls the action of baptism, the nature of baptism, and the subjects of baptism. The action of baptism, *immersion*; the nature of baptism, *to represent the death, burial, and resurrection of Christ*; the subjects of baptism, those that are dead. *He said that, I think: those that are dead.* And then wound up by the exclamation, that I wondered what became of the old body. Well, he happened to make a mistake. He said the *old man* was buried, and *we* were raised up.

The difficulty that arose in my mind was, that the thing that was buried was not raised up. *We* were raised up, but the old man was buried. It was simply a criticism I made upon his own position. The truth is, I think this harmony is more in his imagination than in the word of God. It is a very nice harmony for his notion of things, and his notions of things harmonize the one with the other, to some extent. But where is the foundation for it in the word of God? There is the difficulty about the whole subject. If I began where he does, and went on with him, I should probably come out at about the same place he comes out at. But when we start, we start in different directions, keep in different directions, and we will keep on going different directions, I expect.

The children of Israel, he tells us, were baptized into Moses in the cloud and in the sea, and paraphrases that by saying that they were baptized into the faith of Moses; that is, when they went into the Red sea, they thereby manifested their faith in Moses. Well, that may be; but I do not know what became of the little children that went along. Did they exercise faith, too? But unfortunately for him, it jars the harmony of his very beautiful system, because they could not have been baptized by immersion, for they went over dry shod, every man of them, and it could not have been an immersion exactly. So *there* is rather a jar in the harmony of his system.

MR. MASSEY: I think it proper to explain, that the gentleman must certainly have understood me to represent it, not as a literal baptism, but as a simple metaphor, drawn from the idea of baptism.

Mr. COULLING : No doubt about that, that it is a figurative baptism ; none at all ; but it is nevertheless a baptism. If it be a figurative baptism, it would figure something ; and if it figures a good baptism, a true baptism, the figure must be something like a real baptism ; and therefore the real baptism cannot be immersion, unless it is a badly-drawn figure. And if the figure is badly drawn, then, of course, you might get any mode in it. And if it be a properly-drawn figure, it will be like the original, and will not be immersion.

When I was interrupted, I was going on to show you what I regarded the Scriptures to teach as to the nature of baptism. That instead of its being a representation of the death, burial, and resurrection of Jesus Christ, it represented no such thing. And going through the prophecies, I quoted various places where there was direct reference made to it ; first, in Joel, where it is said, " I will pour out my spirit upon you." And I told you, that when we came to notice the passages in the New Testament, you would find that commented upon, and its import decided. Now, let us go on and notice some passages in the New Testament Scriptures. The first will be in Acts x.—

Mr. MASSEY : Did you introduce this in your former address ?

Mr. COULLING : I did not.

Mr. MASSEY : If I am not to be allowed to reply to it, I must object to your introducing. Your remarks have not been germane to the subject heretofore, and I will leave it to the moderators, if you can introduce this now.

Mr. COULLING : I will leave it to the moderators, if I

have not been all the time speaking closely to this view of the subject. But the gentleman is right: I have no right to add these passages from the New Testament.

Mr. MASSEY: I am willing for you to go on as you choose. But I do not wish new matter introduced, when I cannot reply to it.

Mr. COULLING: I have been commenting upon your own quotations and remarks. But, as I am not permitted to prosecute that line of argument any farther, I will confine myself now to the plain and simple presentation of the points that I have made, and see whether or not I have been diverted from the point. His position, I repeat, is this: "*that baptism is intended to represent the faith of the subject in the death, burial, and resurrection of Jesus Christ.*" I have stated, in opposition to that, that in the estimation of St. Paul, the design of baptism could not have been to represent the death, burial, and resurrection of Jesus Christ, for these reasons: first, that the death of Christ was represented by authority, by the Lord's Supper; secondly, the resurrection of Christ was represented, and is still represented, by the holy Sabbath day. These two being by Divine authority, St. Paul could not, without giving us some notice, have introduced another commemorative act to commemorate the same things that were already commemorated.

I stated another difficulty; that it was a novelty in the world's history to commemorate a man's burial. I stated another difficulty that the gentleman has not met—that there was no similarity between the burial in water and the burial of the Saviour. And, therefore, that could not have been intended as a representation,

when in reality there was no representation in it. I could not have been intended to figure it, when in reality there was no correspondence between the original and the figure. I think these objections to his proposition are ample, and are unanswerable. And I think that very many of you are fully impressed with the fact, that they are unanswerable objections to that hypothesis.

Another difficulty that I stated to this view of the subject was that, to establish a commemorative act, and to allege that that was established by God, some text of Scripture ought to have been adduced to prove it. He refers to Romans as the text to enlighten the world as to the meaning of baptism; and I showed you that baptism was practised twenty-five years before this light ever shone upon the world.

Mr. Massey also quoted 1 John v. 8 :

“There are three that bear witness in earth: the spirit, the water, and the blood, and these three agree in one.” The spirit bears witness, and the water bears witness, and the blood bears witness. But then there is an immense chasm here to be filled up. Does the Scripture say they bear witness that baptism represents the death, burial, and resurrection of Jesus Christ? Does the text say so? I admit it is a witness; I never doubted that in my life; I do not now doubt it. But I very seriously doubt whether it is a witness to that fact; and certainly this text fails at the very point where the subject needs assistance most. So that I say again, there is no authority in the Word of God for that. But even admitting that that was authority, there is this difficulty, that this passage was written even later than the Epistle to the Romans; so that the world, instead of being

twenty-five years without the knowledge of its meaning, was nearly sixty years without that knowledge. So that the baptism of those that preceded this epistle was a meaningless baptism as far as this book is concerned, according to his illustration and the interpretation of the matter. Then you have the disciples going about for twenty-five years, preaching and baptizing the people, without the import and meaning that Paul reveals twenty-five years after baptism was instituted. So, of course, all that time nobody was baptized, whatever might have been their understanding of the matter, with this view of it; for they certainly could not have understood this, for the Bible was as silent as the grave for twenty-five years as to what baptism meant. But they knew what they did, all that time, when they took the Lord's Supper.

Now, I wish to say this much in conclusion: we have investigated this subject to-day; I have presented to you the simple difficulties that occurred to my mind. If any of you think that I have not stated difficulties enough to show you that there are errors in his position, it is no offence to me. I have no sort of objection to your thinking so. I have done what I have done with a full and firm persuasion that I was right. I believed it, and I believe it after looking at the subject in a hundred different aspects; after looking at the opinions of some of the strongest intellects which have written on this subject, and I am perfectly satisfied to leave the views I have expressed, with those of my brother, for you to decide upon, and I have very little concern how you decide it.

[Close of the third day's discussion.]

QUESTION OF ORDER.

Fourth Day's Discussion.

FRIDAY, July 13, 1860.

BEFORE commencing the discussion to-day, Mr. MASSEY requested the moderators to reconsider their decision in calling him to order on yesterday. He claimed that the call had been improperly made, and proposed that the moderators would request the reporter to read from his short-hand notes all that was said by all parties, and expressed his willingness to abide by the report as then given.

Mr. ANDERSON (moderator) opposed any reconsideration of the question. Mr. WOODS and Mr. HANSBOROUGH, the other moderators, thought justice to Mr. MASSEY required them to reconsider it. Mr. ANDERSON then proposed to the other moderators to retire for consultation. When they returned, Mr. MASSEY asked the result of their deliberations. Mr. ANDERSON replied, "I will state that to the *audience*." Mr. ANDERSON then said to the audience, "The moderators have decided the question submitted to them by Mr. MASSEY in this way: the moderators decide that Mr. COULLING was out of order in his remarks; the moderators were not in order when they failed to call him to order, and Mr. MASSEY when they called him to order, was *decidedly* out of order."

Mr. MASSEY inquired of the other moderators if that was a correct statement of their decision. They replied it was not—that they had decided that Mr. COULLING was first out of order—that the moderators neglected their duty when they failed to call him to order, and were,

therefore, themselves out of order, and that he (Mr. MASSEY) was out of order in his reply to Mr. COULLING.

Mr. MASSEY proposed to explain to the audience.

Mr. ANDERSON objected to his doing so.

Mr. MASSEY submitted it to the other moderators. They told him to go on and make his explanation.

Mr. MASSEY requested the reporter not to incorporate what he was about saying in his report, until the moderators should endorse it, and then said to the audience : This is the first time during the discussion that any speaker has been called to order. I felt aggrieved at being called to order when I believed that I was legitimately replying to what had been said by the respondent. I felt that injustice had been done me, though not intentionally, and appealed to the moderators to examine my language as taken down by the reporter, and to reconsider their decision. That is the way the question came up this morning. Now, Dr. ANDERSON says that I was *decidedly* out of order. He used different language when he spoke of Mr. COULLING. I appeal to the other moderators to know if he has correctly stated their decision. I wish them to say whether they did not place Mr. COULLING and myself on equal footing in the matter ?

Mr. HANSBOROUGH : That was our decision this morning. We did not decide that you were *decidedly* out of order.

Mr. ANDERSON : I am willing that the word *decidedly* shall be taken out of the statement I made. I announced that Mr. COULLING was out of order, and Mr. MASSEY was out of order, too.

Mr. MASSEY : I am perfectly willing to rest the matter there. I want nothing but simple justice.

RELATIVE ORDER OF THE LORD'S SUPPER.

MR. COULLING'S FIRST ADDRESS.

Mr. COULLING: The proposition to be discussed this morning is, "The scriptural right to partake of the Lord's Supper is not restricted to those who have received a valid Christian baptism." The converse of this proposition is in these words: "None but those who have received a valid Christian baptism have a Scriptural right to partake of the Lord's Supper."

I cannot say, because I do not perceive it, as my brother Massey said yesterday, in the introduction of his debate upon the question then to be discussed, that this is one of the most important questions involved in this controversy. I doubt not but there are considerations of importance attached to it. But it is manifestly chiefly important to those who hold, who advocate it. While I doubt not that every member of every Church present would rejoice in their hearts, if the barrier between their Christian communion with immersionist Churches were broken down, yet I am not quite sure that the success or the prosperity of the Presbyterian, of the Episcopalian, or of the Methodist Church, depends very materially upon the adjudication of this question, settle it in your minds as you may. While it may be a source of regret, it probably will not be a source of any very serious injury to those who may differ from them. I presume that my good brother desires me to give him an opportunity to justify his Church in the course that they feel themselves allowed—and in some sense, shut

up—to pursue. And I am here to show, as far as I may be able, such objections to the course that they pursue, as will give him an opportunity to justify that course before you.

The first objection, and it seems to me that it lies on the surface, is this: that the Sacrament of the Lord's Supper was instituted before Christian baptism was instituted. If you will turn to the Scriptures, you will find two or three passages which I will read to you. In the twenty-sixth chapter of Matthew, beginning with the twentieth verse, you have an account of the Last Supper that the blessed Redeemer had with his disciples:

“Now, when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me into the dish, the same shall betray me. The Son of man goeth, as it is written of him; but wo unto that man by whom the Son of Man is betrayed: it had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it.”

This is the establishment of the Lord's Supper, the night upon which the Saviour was betrayed: before, consequently, he was crucified; before he rose from the

dead. If you will turn to the twenty-eighth chapter of Matthew, nineteenth and twentieth verses, you will find the commission to baptize :

“Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you,” &c.

Now I hold that that is a pretty conclusive argument upon the point to which I have cited it. Here is the institution of the Lord's Supper: here is the great commission. And my good brother told you here the other day, that this commission contains our warrant, our specific warrant, to baptize. I think, though, he has furnished me with another argument upon this subject, that he himself can hardly object to, and the correctness of which I suppose he will not question. In the first proposition, he affirmed that the immersion of the proper subject in water is the only apostolic or Christian baptism.

Mr. MASSEY: Allow me to ask the brother whether or not he means to affirm, that upon the first proposition I was the affirmant. I know he *changed* the issue, and placed *himself* upon the *negative*, as he has done to-day. Does he claim, as his language imports, that I was the affirmant, upon the first proposition.

Mr. COULLING: No, sir: only that you affirmed that doctrine.

Mr. MASSEY: State what you were bound to prove, and what I denied.

Mr. COULLING: That is his doctrine, and he will not deny it.

Mr. MASSEY: That is a different thing.

Mr. COULLING: He has asserted that again and again.

Mr. MASSEY: I admit that is my *doctrine*; but that was not the *issue between us*.

Mr. COULLING: That is enough: I will not debate any question that has been debated already. I take this, then, as a matter granted, that my friend admits that the only valid Christian baptism is immersion in the name of the holy Trinity. Now, I hold—I say, I hold—that the baptism of the disciples—even admitting that the baptism of the disciples can be proved, which I do not admit; but if I were to admit the baptism of the disciples by John the Baptist to be proved, it would not be Christian baptism. Why? Could John have baptized in the name of the holy Trinity, when, in the nineteenth chapter of Acts, you find that there were some men who had not so much as heard whether there be any Holy Ghost; and St. Paul commanded them to be rebaptized.

And I have another argument, I think, drawn from another position upon which the gentleman himself is the affirmant. He says—he said it yesterday—that baptism is intended to represent the faith of the subject in the death, the burial, and the resurrection of Jesus Christ. And I leave it to you to say, whether those men who did not believe that Christ had risen from the dead, when he had risen, could ever have been baptized into that faith? Did they anticipate it? Did not the disciples say, This was he who we had hoped would restore the sceptre to Israel? Did they not anticipate him as a temporal ruler, to restore the glory of Solomon's day? And were not all their hopes prostrated by his unjust condemnation and his crucifixion? Could they

have been baptized in the faith of his death, burial, and crucifixion? And if not, did they receive, according to my friend's definition, a valid Christian baptism? Could it have been possible?

I am not alone in the opinion I entertain upon this subject. And as my good brother has all along favored you with a great many opinions from Pedobaptist writers, and has brought forward no immersionist authors, it is nothing but fair, I think, that both sides of the question should be heard. And that, I think, is probably the best course I could pursue, to refer you to his own brethren; as he cannot object to them. They are men who have no screw loose, as he thinks Pedobaptists have. We bring men who are screwed up all right, and are of right minds, especially upon the main question. I hold in my hand a little book, of which I will read the title page:

“Open Communion; or, The principles of restricted Communion, examined and proved to be unscriptural and false, in a series of letters to a friend. By S. W. Whitney, A. M., late pastor of the Baptist Church, Westport, N. Y. ‘This *do* in remembrance of me. Drink ye *all* of it.’ Second edition. Published by L. M. Lee, Richmond, Va., 1854.”

I want to read you from the 70th and 71st pages of this book:

“But let us see what the Saviour's immediate followers thought of the supposed indispensableness of baptism to a place at the sacramental table. Besides the few who were present at the first supper, there were, in the apostles' days, numbers who communed steadfastly without ever having made a baptismal profession of

Christianity. They were those who had embraced Christ previous to the day of Pentecost ; all who were reckoned as members of the Christian Church, when the apostolic commission was issued. They consisted of 'about five hundred brethren,' at least. (1 Cor. xv. 6.) These, of course, 'had not received Christian baptism before the Saviour's resurrection ; the ordinance not then being instituted.' And 'from the total silence of Scripture, and from other circumstances that might be adduced, it is difficult to suppose that they submitted to that rite after his resurrection.' ”

I think that is a pretty good comment upon the view I have just now expressed. The next quotation that I shall offer, is from the celebrated Dr. Hall : “The Works of the Rev. Robert Hall, M. A.” This is published by Harper Bro's, 1857. I turn to the first volume, pp. 303 and 304 :

“ Before I dismiss this part of the subject, which has perhaps already detained the reader too long, I must beg leave to hazard one conjecture. Since it is manifest that the baptism of John did not supersede the Christian ordinance, they being perfectly distinct, it is natural to inquire who baptized the apostles, and the hundred and twenty disciples assembled with them at the day of Pentecost. My deliberate opinion is, that, in the Christian sense of the term, they were not baptized at all. From the total silence of Scripture, and from other circumstances which might be adduced, it is difficult to suppose they submitted to that rite after our Saviour's resurrection ; and previous to it, it has been sufficiently proved that it was not in force. It is almost certain that some, probably most of them, had been

baptized by John, but for reasons which have been already amply assigned, this will not account for their not submitting to the Christian ordinance. The true account seems to be, that the precept of baptism had no retrospective bearing; and that, consequently, its obligation extended only to such as were converted to Christianity subsequently to the time of its promulgation. Such as had professed their faith in Christ from the period of his first manifestation, could not, without palpable incongruity, recommence that profession, which would have been to cancel and annul their former religious pretensions. With what propriety could the apostles of the Lord, *who had continued with him in his temptations*, place themselves on a level with that multitude which, however penitent at present, had recently demanded his blood with clamorous importunity—not to insist that they had already received the baptism of the Holy Ghost, of which the sacramental use of water was but a figure? They were not converted to the Christian religion subsequently to their Lord's resurrection, nor did the avowal of their attachment to the Messiah commence from that period; and therefore they were not comprehended under the baptismal law, which was propounded for the regulation of the conduct of persons in essentially different circumstances. When St. Paul says, '*As many of us as were baptized into Christ have put on Christ,*' his language seems to intimate that there were a class of Christians to whom this argument did not apply.

“Having proved, I trust, to the satisfaction of the candid reader, that baptism, considered as a Christian institution, had no existence during the personal ministry of

our Saviour, the plea of our opponents, founded on the supposed *priority* of that ordinance to the Lord's supper, is completely overruled; whatever weight it might possess, supposing it were valid, must be wholly transferred to the opposite side, and it must be acknowledged, either that they have reasoned inconclusively, or have produced a demonstration in our favor. It now appears that the original communicants at the Lord's table, at the time they partook of it, were, with respect to Christian baptism, precisely in the same situation with the persons they exclude."

Now, these two passages that I have read, one from Whitney, and one from Hall, very clearly go to establish, I think, the correctness of the views that I have expressed. They not only reiterate them, but do so with a force of argument, with an expression and clearness, that it seems to me, is perfectly unanswerable, perfectly irresistible. I now call your attention to another quotation from Dr. Hall, vol. ii, pages 218 and 219 :

"Thus much may suffice for apostolic precedent. There is still one more view of the subject to which the attention of the reader is requested for a moment. It remains to be considered whether there is any *peculiar connection* between the two ordinances of baptism and the Lord's Supper, either in the nature of things or by divine appointment, as to render it improper to administer the one without the other. That there is no *natural connection* is obvious. They were instituted at different times and for different purposes; baptism is a mode of professing our faith in the blessed Trinity; the Lord's Supper as a commemoration of the dying love of the Redeemer; the former is the act of an individual, the

latter of a society. The words which contain our warrant for the celebration of the Eucharist, convey no allusion to baptism whatever; those which prescribe baptism, carry no anticipative reference to the Eucharist; and as it is demonstrable that John's baptism was a separate institution from that which was enacted after our Lord's resurrection, the Lord's Supper is evidently *anterior* to baptism, and the original communicants consisted entirely of such as had not received that ordinance. To all appearance the rites in question rest on independent grounds. But, perhaps, there is a *special* connection between the two, arising from *divine appointment*. If this be the case, it will be easy to point it out. Rarely, if ever, are they mentioned together, and on no occasion is it asserted, or insinuated, that the validity of the Sacrament depends on the previous observation of the baptismal ceremony. That there was such a connection between circumcision and the pass-over we have from the explicit declaration of Moses, who asserts that "no uncircumcised person shall eat thereof." Let a similar prohibition be produced in the present instance, and the controversy is at an end.

The late excellent Dr. Fuller, in a posthumous pamphlet on this subject, labored hard to prove an *instituted* connection between the two ordinances; but his conclusion from the premises is so feeble and precarious, that we strongly suspect his own mind was not fully made up on the subject. His reasoning is certainly very little adapted to satisfy an impartial inquirer. The whole performance appears more like an experiment of what might be adduced in favor of a prevailing hypothesis, than the result of deep and deliberate conviction.

On this point our opponents are at variance with each other. Mr. Kinghorn roundly asserts that baptism has no more connection with the Lord's Supper, than with *every other part* of Christianity. Thus what Mr. Fuller attempts to demonstrate as the main pillar of his cause, Mr. Kinghorn abandons without scruple. What a fortunate position is that to which men may arrive who proceed in the most opposite directions—a sort of mental antipodes, which you will reach with equal certainty whether you advance by the east or by the west. From the title of Mr. Kinghorn's book, which is, "Baptism, a Term of Communion," we should be led to expect that it was his principal object to trace some specific relation which these rights bear to each other. No such thing; he denies there is any such relation; baptism, he declares, is no otherwise connected with the Lord's Supper, than it is with every other part of Christianity. But on his hypothesis it is essential to the Eucharist, and, consequently, it is essential to every part of Christianity; so that the omission of it, from whatever cause is such an error in the first concoction, that it vitiates every branch of religion, disqualifies for all its duties, and incurs the forfeiture of all its privileges. This is the statement of a man who makes loud professions of attachment to our Pedobaptist brethren; nor can he escape from this strange dilemma but by retracing his steps, and taking his stand with Mr. Fuller on a supposed *instituted* relation between the two ordinances. Meanwhile, it is instructive to observe in what labyrinths the acutest minds are entangled which desert the high road of common sense in pursuit of fanciful theories.

Now it seems to me that the passages of Scripture

that I have read, from the comments of these men that I have read—cool, deliberate, thinking men, men who agree with my brother on the main point—their opinions and their arguments are perfectly conclusive on this whole subject—I cannot for my life see how, in view of these facts, any one can sustain the opposite ; I cannot understand that.

Another difficulty in the way of this doctrine is this : that the commission is silent upon this subject ; perfectly silent. My good brother would not permit me to introduce infant baptism into the commission, because he says it is not there. Has he the right to introduce close communion into the commission ? It is not there. I think that the very difficulty that he tried to press me with there, presses upon him quite as hard here ; just as hard ; and he will find it just about as difficult a matter to get close communion inside of the narrow confines of that commission, that he fenced around and fenced up so high the other day, and then threw the fences all down, as he thought it was difficult for me to get infants in there. I now want you to hear Mr. Hall's views upon this subject again. On the 304th and 305th pages, vol. i., of Dr. Hall's works, we have this :

“ The commission which the apostles received after our Lord's resurrection was in the following words : ‘ All power is given to me in heaven and on earth. Go, ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost : teaching them to observe whatsoever I have commanded you.’ From baptism being mentioned *first* after teaching, it is urged that it ought to be administered immediately after effectual instruction is imparted

and consequently before an approach to the Lord's table. Whence it is concluded, that to communicate with such as are unbaptized is a violation of divine order.

It may assist the reader to form a judgment of the force of this argument adduced on this occasion, if we reduce it to the following syllogism :

The persons who are to be taught to observe all things given in charge to the apostle, are the baptized alone ;

But, the Lord's Supper is one of these things ;

Therefore, the ordinance of the Lord's Supper ought to be enjoined on the baptized alone.

Here, it is obvious, that the conclusion rests entirely upon this principle, that *nothing* which the apostles were commissioned to enjoin on believers is to be recommended to persons not baptized ; since as far as this argument is concerned, the observation of the Lord's Supper is supposed not to belong to them, merely because it forms a part of these precepts. It is obvious, if the reasoning of our opponents be valid, it militates irresistibly against the inculcation of every branch of Christian duty, on persons who, in their judgment, have not partaken of the baptismal sacrament ; it excludes them, nor merely from the Lord's Supper, but from every species of instruction appropriate to Christians ; nor can they exhort Pedobaptists to walk worthy of their high calling, to adorn their Christian profession, to cultivate brotherly love, or to the performance of any duty resulting from their actual relation to Christ, without a palpable violation of their own principles, in all such instances they would be teaching them to observe injunctions which Christ gave in charge to the apostles for the regulation of Christian conduct, while they deem it necessary to

repel them from the sacrament, merely on account of its forming a part of those injunctions. Nor can they avoid the force of this reasoning by objecting that though it may be their duty to enjoin on unbaptized believers some parts of the mind of Christ respecting the conduct of his mystical members, it will follow that they are to be admitted to the Lord's table ; that the meaning is, that it is only subsequently to baptism that *all things* ought to be enforced on the consciences of Christians. For if he once admitted that the clause on which so much stress is laid is not to be interpreted so as absolutely to exclude unbaptized Christians from the *whole* of its import, to what purpose is it alleged against their admission to the Eucharist ? or how does it appear that this may not be one of the parts in which they are comprehended ?”

So, you see, that, upon this point, too, as my good brother said yesterday, if I am in error, I am in error in good company, and with his brethren. Another difficulty that will occur to every one, is, that there is no scriptural warrant for excluding unbaptized persons, even from the Lord's sacrament ; no *scriptural* warrant for it. Now, the position here is, that none but those who are validly baptized have a *scriptural* right—a scriptural right. I affirm that there is no scriptural warrant for that position. I wish to give you the views of Mr. Hall again. I read from the first volume of his works, page 306 :

“ Whether, in such circumstances, the attention of a candidate for Christian communion should first be directed to baptism, is not the question at issue ; but what conduct ought to be maintained toward sincere Chris-

tians, who, after previous examination, profess their conviction of being baptized already, or who, in any manner whatever, are withheld by motives purely conscientious from complying with what we conceive to be a Christian ordinance. To justify the exclusion of such from the Lord's table, it is not sufficient to allege the prescribed order of the institutions; it is necessary also to evince such a *dependence* of one upon the other, that a neglect of the first, from involuntary mistake, annuls the second. Let this dependence be once clearly pointed out, and we give up the cause. It has been asserted, indeed, and with much confidence, that we have the same authority for confining our communion to baptized persons, as the ancient Jews for admitting none but such as have been circumcised to the passover; a simple recital, however, of the words of the law, with respect to that ancient rite, will be sufficient to demonstrate the contrary: 'When a stranger shall sojourn with thee, and will keep this passover to the Lord, let all his males be circumcised, and then let him come and keep it, and he shall be as one born in the land; for no *uncircumcised* person shall eat thereof.' But where, let me ask, is it asserted in the New Testament that no unbaptized person shall partake of the Eucharist? So far from this, it has been, I trust, satisfactorily shown, that of the original communicants at its first institution, not one was thus qualified."

Again, lower down on the same page:

"The degree of blame which attaches to the conduct of those who mistake the will of Christ with respect to the sacramental use of water, we shall not pretend to determine; but we feel no hesitation in affirming, that

the practice of comparing it to a presumptuous violation and contempt of divine law, is equally repugnant to the dictates of propriety and candor. Among the innumerable descendants of Abraham, it is impossible to find one, since the departure from Egypt, who has doubted of the obligation of circumcision, of the proper subjects of that rite, or of its being an indispensable prerequisite to the privileges of the Mosaic covenant. Among Christians, on the contrary, of unexceptional character and exalted piety, it cannot be denied that the subject, the mode, and the perpetuity of baptism, have each supplied occasion for controversy ; which can only be ascribed to the minute particularity with which the ceremonies of the law were enjoined, combined to the concise brevity which characterizes the history of evangelical institutes. We are far, however, from insinuating a doubt on the obligation of believers to submit to the ordinance of baptism, or of its being exclusively appropriated to such ; but we affirm, that in no part of Scripture is it calculated as a *preparation to the Lord's Supper*, and that this view of it is a mere fiction of the imagination."

Now I think, that from these passages that I have just quoted, two or three things are perfectly apparent. And I am right glad that I stand in company with such men as Robert Hall, remarkable for his piety, remarkable for the breadth of his Christian charity, remarkable for his intellect, remarkable for his accurate information. And he, with perhaps as many reasons to induce him to agree with those who differ from us as they themselves have for their course, comes deliberately to the conclusion, that whatever else may teach restricted communion, the Bible is as silent as the grave upon that sub-

ject, and that the commission does not authorize it. In farther evidence of this, I wish to call your attention again to this little book of Mr. Whitney. I turn now to pages 43 and 44 :

“ My dear friend : We are now to examine the ground upon which you profess to have your practice of restricting the Lord's Supper from members of other denominations ; namely, the position that Christian baptism, or, as we always mean by this, an immersional profession of Christianity, is a divinely-prescribed term of communion. If this were so, then your practice, so far at least as restricting the Supper from the unimmersed is concerned, would not merely be right and justifiable ; it could not lawfully be otherwise. But as it is, I regard it as the paltriest of assumptions, which, if stripped of all its sophistry and of the authority and influence of a few great names, would shrink in shame from publicity.”

One of his own brethren : that is his idea upon the subject. Again, on pages 90 and 91 of this little book, I wish to read you Mr. Whitney's views :

“ Such are the reasons you and others assign for regarding baptism as a divinely-prescribed *sine qua non* for communion. But a man of your good sense must see that really none of them support the idea, while several of them testify directly against it. The position, that the want of baptism is a divinely-recognized barrier to communion, as though the Lord's table belonged to none among us but the immersed, is one that cannot be sustained. The best attempts to defend it only show to what weaknesses Christian men are liable. For, in view of the utter irrelevancy and the suicidal character of

these attempts, how ridiculously dogmatic and painfully destitute of truth are such asseverations as these: 'Christian baptism is one of the divinely-ordained and unchangeable terms of communion.'—(Howell on Com., p. 50.) 'In the apostles' days it was constantly required as a preparation for the communion.'—(*Ibid*, p. 45.) 'God's regulations forbid the unbaptized [i. e., the Pedobaptists] to partake of the Supper.'—(R. Fuller on Bapt. and Com., p. 195.) 'He orders that the baptized only shall communicate; who will dare to abrogate this order?'—(*Ibid*, p. 198.) That is, God orders that Pedobaptists, that all professing Christians who have not made their profession by immersion, shall not commemorate their Lord's death! If this is not teaching for doctrines the commandments of men, I know not what is. As to any express 'order' to restrict the Lord's Supper to 'the baptized only,' I challenge all Christendom to produce it. As Mr. Kinghorn says: 'The New Testament does not prohibit the unbaptized from receiving the Lord's Supper.' And, what is more than this, neither does the voice of the Christian Church, nor the commission, nor the practice of the apostles, nor the meaning of the ordinances, nor the supposed analogy between the terms of admission to the passover and the terms of the communion, afford the least shadow of a reason for inferring that such a restriction is consonant with the mind of Christ, but to the contrary."

On the 93d page he goes on to say:

"Nay, more, I consider it unworthy of any intelligent man, and beneath the dignity of the Christian religion, to descend at any time, much more at such a time, to the inquiry how a disciple, eminent he may be

for high piety and usefulness, has made his profession of Christianity. Such a course ill becomes a follower of Christ."

Stop a man at the Sacrament of the Lord's table and ask him how he made his profession of Christianity!

Again, according to Mr. Massey's own hypothesis, I think a very serious difficulty is in the way of making the right to commune depend upon our baptism. He says, that Christian baptism is the expression of the faith of the person in the death, burial, and resurrection of Jesus Christ as the procuring cause of his pardon and salvation. Now just let us look at this. They will not baptize a man until he believes; and then when they do baptize him it is as an expression of his faith; in what? In the burial of Christ, is it not? Now, he will make him express his faith in the burial before he is qualified to express his faith in his death; for you in the sacrament of the Lord's Supper commemorate his death. And he must express his faith in his burial before he expresses it in his death. And that is not the worst. He must express his faith in his resurrection before he does in his death. And that is not all; he must be qualified to express his faith in the burial of Christ before he is qualified to express his faith in the death of Christ. For, according to his own theory, he is qualified to express his faith in the death of Christ in one ordinance, and is not qualified to do so in another ordinance. These are a few more of the harmonies we heard of last evening. Unfortunately, I am one of those who have a screw loose somewhere and cannot hear these harmonies. I am seriously told that I am not fit to commune, because I am not baptized. What

do you mean by baptism? It is an expression of your faith in the death and burial of Christ. And yet I am qualified to express it in that way, and not in the other. That is his own view of the subject; what he himself affirms. And when he brings one affirmation and puts it alongside another affirmation, if there is harmony between the two, this ear has lost its sense of hearing; I hear it not; I perceive it not; I feel it not; I believe it not.

Another objection to it is this: that in assuming the ground that none but those who agree with them have a right to partake of the Lord's Supper, they assume the prerogative of sitting in judgment upon my conduct, upon my conscience, and exclude me from a privilege that I honestly believe I have as much right to as they have. Now, I do not wish to be misunderstood right there. I do not wish you to understand me as saying that I believe that this brother, or members of immersionist churches generally, exclude me from the Christian Church. I do not believe that. I believe they recognize me as a Christian. He has called me *brother* here right often. He did express a faint hope that peradventure the clemency of God would take my excuses at the bar of God, for substituting sprinkling for immersion. And I thank him for that much charity. Neither he nor his brethren deny the Christian character of Pedobaptists. Let me give you a little authority upon this subject. I read from Dr. Fuller's work on baptism. The work is entitled "Baptism and Communion, by Dr. Fuller." I shall read from the 179th page, and I want you to listen to this, if you please. I admire Dr. Fuller's character in a great many particulars.

I think, from all that I have heard of him, that he is a man that has a great many admirable traits. And I think you will agree with me that here is as full a gushing forth of the true Christian character, as you often meet with. He says :

“ The Spiritual ‘ body of Christ ’ is indeed a ‘ glorious body.’ This is the Catholic or Universal Church. To this belong none but the truly regenerate ; they are the members of this Society, knit together by a union not imaginary, but most sweet, and dear, and imperishable. Against this Church the gates of hell shall never prevail. We rejoice in the hope that, in all the visible churches of different denominations, there are those who are united with us in this spiritual Church. We delight to feel ourselves one with them ; one in spirit, one in aim, one in ‘ a good hope through grace ;’ in short, one in Christ. The communion of this body, however, is not in material emblems, as bread and wine ; it is spiritual ; it is the fellowship of soul with soul ; nor can walls, nor mountains, nor oceans, nor ages, separate those who are thus cemented. On the other hand, where this union does not exist, vainly do we speak of spiritual fellowship. People may worship in the same edifice, and sit side by side at the Lord’s table, but there is a world between them ; in fact they belong to two different worlds.”

Now, that is just what I wanted to say to put all that right. I have no sort of doubt that Dr. Fuller expresses the sentiments of a large majority of those who differ with us ; they believe that we are Christians. I will give you a little more information upon that subject, from Mr. Whitney, page 46 :

“ Says one, ‘ The New Testament does not forbid the unbaptized from receiving the Lord’s Supper.’ (Kinghorn, as quoted by Hall.) Another says, ‘ Does a Pedobaptist honestly believe, after an impartial examination of the best evidences to which he can gain access on the subject, that he has received Christian baptism, and that he has truly entered the congregation of Christ in the way of divine appointment? Let him prosecute the course he has adopted. All the Lord’s children have an undoubted right to his table, because whatever is his is theirs.’ (Howell on Com., pages 99, 107.) Says a third—‘ Undoubtedly all Christians,’ and Pedobaptists among them, ‘ are entitled, *in the strictest sense of the term*, not only to the Lord’s supper, but to all the privileges of the Christian Church. Sincerely believing they have entered the visible Church in the way of divine appointment, their title to its peculiar privileges inevitably follows, since every Christian is under a sacred obligation to recognize what he sincerely believes to be the divine will. *They do right* in partaking of the Lord’s supper, though in our opinion unbaptized.’ (J. G. Fuller, on Com. Conversation, iii.) And another, more recent still, says, ‘ There is no reason why we should breathe a murmur against them because they take the Lord’s supper, in their own churches.’ (Curtis on Com., page 190.) Now, with what sincerity can you allow that persons whom you regard as destitute of Christian baptism, are entitled to the Lord’s supper, and may lawfully commune among themselves, while you contend that Christian baptism is a *divinely prescribed* qualification for communion? What regard for God’s requirements, or jealousy for his will, is there in such a course

as this? It seems to me neither more nor less than a downright tampering with the mind of God, to believe baptism to be a divinely required preliminary to communion, and yet allow that persons do right to commune without it, and that there is no reason why we should breathe a murmur against them for so doing."

Now, recollect all that is not my language; it is not the language of Pedobaptists; it is the language of men who are thoroughly immersionists in their notions. That is their view of this subject. Upon this subject I have a little more that I wish to read from Hall's work, vol. ii., pages 226 and 227:

"The first effects necessarily resulting from it, is a powerful prejudice against the party which adopts it; when all other denominations find themselves lying under an interdict, and treated as though they were heathens or publicans, they must be more than men not to resent it; or if they regard it with a considerable degree of apathy, it can only be ascribed to that contempt which impotent violence is so apt to inspire. We are incompetent judges of the light in which our conduct appears to those against whom it is directed, but the more frequently we place ourselves in their situation the less will be our surprise at the indications of alienation and disgust which they may evince. The very appellation of Baptist, together with the tenets by which it is designated, become associated with the idea of bigotry; nor will it permit the mind which entertains that prejudice to give an impartial attention to the evidence by which our sentiments are supported. With mingled surprise and indignation they behold us making pretensions which no other denomination of Protestants assume,

placing ourselves in an attitude of hostility toward the whole Christian world, and virtually claiming to be the only Church of Christ upon earth. Fortified as it is by claims to antiquity and universality, and combining in its exterior whatever is adapted to dazzle the imagination and captivate the senses, there is yet nothing in the Church of Rome that has excited more indignation and disgust than this very pretension. What, then, must be the sensation produced, when, in the absence of all these advantages, a sect comparatively small and insignificant, erects itself on a solitary eminence, whence it repels the approach of all other Christians?"

That is Mr. Hall's view of the subject. I wish just here to say that I am not to be understood as applying all these sentiments to the immersionists, or to the restricted communionists. I honestly believe, as I believe that I stand here, that there are men who advocate this doctrine just as honestly as I oppose it. They take not this view of the subject; they view not this subject in this light. And I have taken advantage of this occasion to bring these views before them, because these are the natural, these are the most palpable views that can be taken of it. And I will venture the assertion that about nine out of ten men, unsophisticated, unprejudiced men, would adopt and advance identically these very sentiments.

Another difficulty in the way of this theory is that the principle itself, upon which close communionists act, is not strictly carried out. Well, I say this, and I suggest it, so that my good brother may put you right upon this point, if I am misinformed. I do not pretend to know, I will give him my authority for saying so, and

it may go for what it is worth. I turn now again to Whitney, pages 108 and 109, where I find this :

“ But, if the Lord's Supper be really a devotional ordinance, as you would have it, why all this ado that you make about baptism as being a term of communion? where is the force of it, when a believer's qualifiedness turns not on the question, ‘ Has he been baptized?’ nor on the question, ‘ Is he a member of some sister Church of like faith and order?’ The practice that restricts the Lord's Supper from any baptized believer of irreproachable life, is an open abandonment of the ground on which you and all restricted communionists professed to act. Dr. Howell, for example, the great American champion, lays it down in language that admits of no ambiguity, that ‘ repentance toward God, faith in our Lord Jesus Christ, and baptism in the name of the Holy Trinity, are incontrovertibly THE terms of the communion, appointed and established by the King in Zion, and FROM WHICH WE ARE FORBIDDEN, by the most sacred obligations, AT ANY TIME, FOR ANY PURPOSE, OR UNDER ANY CIRCUMSTANCE, TO DEPART, ‘ what thing soever I command you,’ saith the Lord Jehovah, ‘ observe to do it.’ THOU SHALT NOT ADD THERETO, nor diminish from it.’ ” Again: “ ‘ Repentance toward God, faith in the Lord Jesus Christ, and baptism in the name of the Father, and of the Son, and of the Holy Ghost, are indispensable terms of approach to the Lord's table, and to WHICH THOSE WHO HAVE OBSERVED THESE PRELIMINARIES CANNOT AFTERWARD BE DEBARRED OF ACCESS, BUT IN CONSEQUENCE OF A FORFEITURE OF CHRISTIAN CHARACTER BY IMMORALITY OR HERESY.’ This is language which strikes a death-blow at the restriction you practise; and re-

member that it is not merely the language of Dr. Howell, but of the American Baptist Publication Society, by whom the work is endorsed and issued. And yet, neither is Dr. Howell, nor are the members of the Publication Society, nor are our brethren generally, regulated in their practice by this rule, any more than you, yourself are. *The restricted communion of Baptist Churches, the United States over, makes neither more nor less than membership in churches of like faith and order, the qualification for communion with them.* Apologize for it, and seek to vindicate it as much as you may, still the fact remains the same, and it cannot be denied that this is what is really made the one and all-embracing pre-requisite for a seat at the Lord's table, by the 'regular Baptists in this country.' Such being the case, to what purpose, I say, is all this verbiage about 'repentance, faith, and baptism, being the divinely-ordained and *unchangeable* terms of communion,' as Dr. Howell expresses it? Why not at once deny the Sacramental Table to be *the Lord's*, and honestly and avowedly contend for its being a denominational table? If it be true, as the practice of restricted communion from one end of the land to the other says, that the qualification for communion is not repentance, faith, and baptism merely, but simply a place in the Baptist denomination, then let us hear no more about not communing with others, on the ground of their not being baptized. For the truth's sake let us have consistency and honesty. Let it be frankly and fearlessly asserted that the communion table is not the Lord's, nor for his people, but a denominational table for those only who are of our denomination. If the system is justifiable there is noth-

ing to gain by urging false pleas in its behalf, and cloaking its deformities under falsehoods, nor anything to be feared by placing it on its true basis, and attempting to defend it as it is. Should it fall when placed there, and left to stand without the fictitious props which now support it, let it fall. It is unworthy to stand, and the sooner it falls the better, as well for those who practise it as for the Church at large, and for the general advancement among men of the pure and ennobling principles of the gospel of the Son of God."

Now, I cannot say that that is or is not a true representation of their course. But I do say that if it be, it is placing themselves in an attitude of hostility to other denominations of Christians, and other people, whom they admit to be good, whom they admit to be intelligent, whom they admit to be honest, whom they admit to be as capable of arriving at the truth with as many motives to arrive at the truth, as they themselves are. Now, if there were no other reason whatever, I should object to close communion for that very reason, that I should thereby undertake to sit in judgment and decide upon the moral qualifications of my fellow-man; that I thereby say to him, "You are either too ignorant to find out your duty, or you are not honest enough to find it out; you are wrong, and so wrong that I cannot and dare not countenance your error." Who calls upon you to do it, my friend? What makes it your duty to do it? By what authority do you thus arraign yourself against your brother? Some may affirm, in opposition to this, that the Sacrament of the Lord's Supper is intended for each denomination of Christians; that as a Pedobaptist Church, we have our sacrament; as an immersionist

Church you have your sacrament ; and that your sacrament may be limited or confined, just as you choose.

MR. MASSEY'S FIRST REPLY.

Mr. MASSEY:—MESSRS. MODERATORS, LADIES, AND GENTLEMEN: I need scarcely inform you that the gentleman who has just addressed you, has a much more happy facility for making objections than he has for making an argument. If I understood him correctly, he (in his very outset) spoke of himself as being here to give me an opportunity of advocating the doctrines of my Church, and says that he is here to present objections to our views of the administration of the Lord's Supper. But for the simple fact that he addressed you first, you never would have conceived that he was the affirmant upon this proposition. The proposition before you, of *his own selection*, is this: "The scriptural right to partake of the Lord's Supper is not restricted to those who have received Christian baptism." To sustain this proposition, we had the right to expect that he would endeavor to show that there is authority in the word of God for administering the Lord's Supper to those who had not received Christian baptism. This you would have recognised as the proper course for him to establish his negative proposition. I am here to *deny* the proposition he *affirms*: to deny that the scriptural right to partake of the Lord's Supper is not restricted to those who have received Christian baptism.

And I want you to bear in mind another fact: the gentleman has spent a large portion of his time in draw-

ing distinctions between John's baptism and Christian baptism, and has evaded the true issue between him and myself. If he has not *designedly*, he has at least clearly, I think, left the impression upon the great majority of this congregation, that the issue between us is, not whether baptism according to *his* view of it, but according to *my* view of it, is a prerequisite to the Lord's Supper. Bear in mind, that in his proposition he takes the broad ground that *no baptism whatever* is a prerequisite. I am not raising the question *now* whether *sprinkling*, *pouring*, or *immersion*, is baptism: *that question has been discussed*. One proposition at a time. The question now is, whether baptism, according either to *my* views or the views of *Pedobaptists*, is a prerequisite to the Lord's Supper: whether *any* act recognized by Christian men as *baptism*, is to be performed before there arises the right to receive the Lord's Supper. *That* is the question before us at this time.

Mr. Coulling has said a great deal about *charity*: he seems to be very fluent when *talking* about it. I greatly prefer that charity which proves itself by *deed*, to that which consists *only in word*. He seems very much disposed to dodge the issue between us. He knows that he has placed himself in opposition to all Pedobaptist Churches; that he stands here arrayed, upon that proposition, against Episcopalians, Presbyterians, and the standards of *his own Church*. There is no difference between Episcopalians, Presbyterians, and myself, with regard to this question. We all agree that *baptism is a prerequisite to the Lord's Supper*. We differ as to *what baptism is*; but yet we agree perfectly that that rite, which we severally recognize as baptism, must be re-

ceived *before* the right to the Lord's Supper is possessed. Now, bear this in mind, and you will be prepared to judge of the gentleman's argument, and to understand his effort to evade the real issue.

I shall not attempt to discuss the question, whether John's baptism and Christian baptism are one and the same thing. That has nothing to do with my present purpose. It is by no means important to the discussion of the subject before us. I might ask the gentleman, in the language of Jesus Christ himself, "The baptism of John, whence was it? From heaven, or of men?" And I leave him just where Christ left his predecessors, who found they would be in a dilemma, answer that question whichever way they would. I scarcely need tell you that Mark gives the baptism of John as the beginning of the gospel of Jesus Christ; that Jesus Christ declared that "the law and prophets were until John, but since then the gospel is preached unto you." I need not present you so many assurances of what Jesus Christ and his disciples recognized John's baptism to be. I care not *what* it is, so far as *this* question is concerned. If he argues that baptism administered prior to the crucifixion and resurrection of Jesus Christ was but a preparatory act, and was not, therefore, Christian baptism, by the same mode of reasoning I can show you that the observance of the Lord's Supper, prior to the crucifixion of Jesus Christ, was a preparatory act, instructing his disciples how they were to receive and administer it after they should be organized into Christian Churches. Whatever he says upon that point of *one* ordinance, may be said of both, and hence the whole of his argument may be laid aside. Whatever he does with the *one*, he does also with the *other*.

The gentleman has introduced what he terms an array of the testimony from Baptist authorities. Now, there is not a man, I suppose, who is at all conversant with religious literature, who is not aware of the fact that there are two distinct branches of the Baptist Church, the one recognized as open communionists, and the other as restricted communionists. And that whatever is said by the one upon that subject is by no means recognized as authority with the other. I might just as well blend Protestant Methodists with Episcopal Methodists, and, in arguing against episcopacy, read what Protestant Methodists urge against three orders in the ministry, and say, "Here is your *own* authority *against* you." Mr. Coulling would say, "That is a *different Church*: we do not recognize that as *our* Church." Robert Hall was a great and good man. All felt themselves honored in honoring him, because of his greatness and goodness; yet, what Robert Hall says upon this subject is no *authority* with *us*. The gentleman may adopt it as *argument*, if he be short of argument of his own, and wants some one else to furnish it for him. But the idea of its being evidence, brought from Baptist ranks against Baptists, has not the weight of a feather. And then he brought forward Whitney, who occupies a still worse position. Is *this* Baptist authority? The brother talked yesterday, and before, about my holding *him responsible for whatever was published by the Methodist General Conference*. He would, doubtless, have thought it *more* strange if I had held him responsible for what was published by a *Baptist General Association*, or by *Baptist authority*. Where did this book of Whitney's come from? "*Published by L. M. Lee of Richmond.*" Did any of you

ever hear of Dr. *Leroy M. Lee*? *Who* is he? Is he the *Secretary of the Baptist Publication Society, editing the works published by Baptists*? Dr. Leroy M. Lee *once* stood as the great *Ajax of Methodism*—editor of the “*Richmond Christian Advocate*.” Some of you will remember that he was badly used up in a controversy between himself and Dr. Howell, upon the subject of Infant Baptism; and that a *lady* then took him in hand and *scored him most beautifully*. He had the sad misfortune to be worsted in a controversy by a *woman*, and retired from the editorial chair soon after. I do not say this *caused* him to retire. There *may have been* some *other* cause for it. This is the “*Baptist authority*” that the gentleman has introduced. Now let us examine it. He says this man refers to Howell. Let us see *how* he refers to him. He says that Howell says:

“Does a Pedobaptist honestly believe, after an impartial examination of the best evidences to which he can gain access on the subject, that he has received Christian baptism, and that he has truly entered the congregation of Christ, in the way of divine appointment? Let him prosecute the course he has adopted. All the Lord’s children have an undoubted right to his table, because whatever is his is theirs.”

And then the brother, as he says I call him, and I’ll still call him so, he is too *charitable* to object to it—the *brother* became exceedingly eloquent in his *wondering astonishment* that Dr. Howell could advocate such sentiments as these, and then practise so differently. *He* was *utterly astonished* that a man should *advocate such sentiments, and practise so inconsistently with them*. A few days ago he turned to my “*tomes of books*,” as he

termed them, and asked, "What importance is to be attached to the authority of these men, who *say one* thing and *act another*?" *He*, by his own showing, sets *his* authority all aside. If Dr. Howell *does* teach one thing and practise another, he is an inconsistent man, just as Mr. COULLING charges that these Pedobaptists are inconsistent, and as Mr. COULLING *himself* is when *he preaches against immersion and then administers* it. Now let us see what Dr. Howell *did* say, and whether he has been fairly quoted by Dr. Lee's protégé. I read from Howell on Communion, page 98 :

"Those Christians who sincerely and conscientiously exclude baptism from their system, may act in the matter to please themselves."

What Christians are those who conscientiously exclude baptism from their system? My Episcopal friends, my Presbyterian friends, my Methodist friends, do not exclude baptism from their system. I do not deny their conscientiousness. I do not claim that those who do not believe with me are dishonest and insincere. If I go to an Episcopalian and ask him, "Sir, have you been baptized?" and he tells me "yes," I do not deny that *he believes* he has been baptized—that he *believes* the rite to which he submitted was baptism. And so with the Presbyterian; so with others. Now remember that Mr. COULLING has taken the ground that *no* baptism is a prerequisite to the Lord's Supper. Dr. Howell continues :

"Those Christians who sincerely and conscientiously exclude baptism from their system, may act in the matter to please themselves. . . . It is no concern of ours To their own master they stand or fall. They have, it

may be, 'conscientiously mistaken the mind of Christ.' They govern themselves, individually and as churches, by their own convictions of obligation. But am I, because such is the state of the case, required, or if I felt inclined to do so, am I permitted to infringe inspired injunctions by recognizing their sincerity in error as a substitute for the practice of the truth, and that, too, for no other reason than to prove that 'I entertain for them a very high Christian regard'?"

They claim to be conscientious, and they admit that I am. *I think they are mistaken; they think I am.* If I should sacrifice *my* conscientious principles, I would forfeit *their confidence*, just as *they would forfeit mine* by acknowledging that they were *not conscientious*.

"Am I told that I have nothing to do with the faith of another? that he is accountable alone to God? All this is true as long as he makes no pretensions to connect himself with me in Church fellowship. But apply the doctrine to Church discipline, that we have no right to inquire into the faith of our associates, and whom could you ever exclude for heresy. Unitarians, Mormons, Universalists, and all other defamers of evangelical piety, might fix themselves upon you like an incubus, and you would be destitute of any remedy whatever.

So, when an individual enters the Church, he declares his union with the faith of the Church. Does a Pedobaptist honestly believe, after an impartial examination of the best evidence to which he can gain access on the subject, that he has received Christian baptism, and that he has truly entered the congregation of Christ, in the way of the divine appointment? Let him prosecute the course he has adopted. But, certainly, he has no right to

expect me, on that account, to abandon my own convictions, and to unite with him in those practices which he may have thought proper to adopt. I am guided by my own faith, and not by the faith of any other man. Baptism, without a profession of faith, is justified as readily as the administration of the Lord's Supper without baptism. They have no Scriptural authority for either, but they do both. They act upon their own belief, and upon their own responsibility. But in neither case may the dictates of their consciences be the directory for my actions. It is no more a consequence that, because on their own principles they are entitled to approach the Lord's table, that, therefore, it is my duty to unite with them in that ordinance, than that, because on their own principles they are obliged to baptize their infants, that, therefore, I am required to unite with them in that ceremony."

Now Whitney, going first to the 99th and then to the 107th page, and taking some from each, throws them together without informing us that he is blending disjointed sentences together, and makes Dr. Howell *seem* to say what he does *not* say. He is replying to an objection, and says :

"Yes, it *is* the Lord's table. All his children have an undoubted right to it, because what is his is theirs. We are not permitted to preclude them. We make no such pretensions. But has the Lord established no laws for the government of the feast? If it should appear that He has not, we will admit of none. Were it our table, we would invite all our friends, and rejoice in their society. It is *not* ours; it is the Lord's table. All confess, too, that He has enacted laws for its govern-

ment, and that they are paramount. What these laws are we have already been sufficiently informed. We need not repeat them. Pedobaptists themselves fully concur with us in relation to some of them. Dr. S. D. Griffin, the late learned President of Williams' College, in his well-known Letter on Communion, embodies them in a small compass. 'I agree,' says the erudite President, 'with the advocates of close communion, in two points: first, that baptism is the initiatory ordinance that introduces us into the visible Church; and, second, that we ought not to commune with those who are not baptized, and, of course, not members of the Church, even if we regard them as Christians.'

Now, this is the position occupied by Pedobaptists, as well as by Baptist authorities. I am not showing *what baptism is*. But is *baptism a prerequisite to the Lord's Supper!* That is the question to be determined. Mr. COULLING declares that the right to partake of the Lord's Supper is *not restricted to those who have received Christian baptism*. Has he shown you anything in the Word of God to support his theory? Until he does *that*, he fails to sustain his position. If *he fails to sustain it*, his failure gives my cause all the support that is necessary. But I will not leave this subject so bare of interest as it would stand if I were simply to act on the defensive. I am willing to *advance arguments—to lead* as well as to follow. Mr. COULLING has labored, and that with a right good will, to convince this congregation that baptism has taken the place of circumcision. *Upon that ground alone he baptizes infants*. Yet he declared to you that *no uncircumcised person was to partake of the Passover—he was to be cut off*.

He said something the other day about my cutting the throat of my argument, and the blood gushing forth. Now I do not think that much *blood* will flow here, for it is too *watery* an argument to admit of much evidence of vitality ; but if he does not let out what *little life there was in his whole argument on infant baptism*, I do not see how he can *possibly sustain* his present hypothesis. One or the other must give up the ghost. The support of one is death to the other.

Having answered all that the gentleman has said in his speech of an hour and a quarter that deserves my attention, I must now either wait until he advances an argument for me to reply to, or I must advance arguments against the proposition he lays down. I shall endeavor deliberately to present to you such a train of argument, such reasons, and such evidences from the word of God, as will show that he is wrong, when he asserts that the Scriptural right to partake of the Lord's supper is not restricted to those who have received Christian baptism.

I will submit to you a few plain propositions, which I think must commend themselves to your favor. My propositions are :

1st. *Some* acknowledgment of allegiance to governmental authority must be made, before the right to the protection and privileges of the government can be claimed. This rule is applicable *everywhere*, and to *every government*, whether of human or of divine institution. No one can rightfully claim the protection of the government, and the privileges enjoyed under it, without *some acknowledgment of allegiance to that government*.

Secondly : This acknowledgment must be such as the

supreme authority recognizes and approbates. A man who comes from a foreign shore to our land and claims the protection of our flag, and a right to all the privileges of our citizens, while he refuses to give *any sort of evidence of allegiance to our government*, evinces a want of correct information with regard to the difference to be expected from a government to the citizen, and to an individual who is *not* a citizen.

For a man to claim that he is entitled to all the rights of citizenship, because he has made *some* acknowledgment which in *his* mind is sufficient, but which is *not recognized by the government as sufficient*, would by no means remove the difficulty. *He*, as the *subject*, must not determine what act of his shall satisfy the government of his loyalty. The *government* must determine *how* he shall declare his allegiance, and *he must conform to its requirements.*

Now, apply these principles to the subject under consideration, and it will be manifest in the first place, that no one has a right to the privileges to which the disciples of Jesus Christ are entitled, without making *some acknowledgment of allegiance to the King in Zion*, and in the next place, that the *character* of that acknowledgment of allegiance must be determined by *him who governs*, and *not* by *him* who desires to secure the *benefits* which the Kingdom of Jesus Christ grants. Thirdly : The Lord's Supper is a *social* ordinance. By this I mean that it is not, like baptism, an ordinance in which a single individual is concerned. Dr. Hall, as read by the gentleman to-day, admits that fact. We do not administer the Lord's Supper to a single individual only. It is a *social* ordinance, in which a *Church*

unites ; not an ordinance standing at the *beginning* of the Christian life, but one to be observed through all the future of the life of the disciple of Jesus Christ. My next proposition is, that while it is a social ordinance, it should not be participated in by an *indiscriminate* association of persons, but by *such as acknowledge subjection to Christ*. Suppose a company of men, making no profession of fellowship with Jesus Christ, should meet together, and partake of bread and wine, would it be a proper observance of the Lord's Supper ? It is not only a *social* ordinance, but to render its observance acceptable to God, *the association must be of a proper character*.

The question which arises from these premises is, by *what act* shall "aliens from the commonwealth of Israel, and strangers from the covenants of promise," declare their allegiance to the Lord Jesus Christ ? A man *may* publish his faith *in*, or his allegiance *to*, Christ in the newspapers ; or he may proclaim it to a congregation. There are *many* ways by which *he may choose* to make known his allegiance. But is any one of these the plan that *God has ordained*, by which we shall confess our allegiance to him ? *That is the question*. When John, the harbinger of Jesus Christ, came preaching the baptism of repentance for the remission of sins, it was declared of him, that there was a man "*sent from God* whose name was John." He came for an *express purpose*. The question has often been asked, *who baptized John ?*. John stood, not entering into this new kingdom, but, as the *usher*, inducting others into it *by God's own appointment*. When John preached the gospel, what followed ? "*They were baptized of him, con-*

fessing their sins." Here was the *act*, by which they declared their allegiance to this Messiah of whom John spoke. I am not left to *infer* this. Jesus Christ settles that question definitely. Turn to Luke vii. : 29 and 30, and you will find :

"And all the people that heard him (John), and the publicans, justified God, being baptized with the baptism of John." *They acknowledged their allegiance to Jesus Christ by "being baptized with the baptism of John."* Here was the evidence that they justified God, that they *believed the testimony of John*, and acknowledged their allegiance to the promised Messiah.

"But the Pharisees and lawyers *rejected* the counsel of God against themselves, *not* being baptized of him."

The divine Master *himself* has settled the question, that the *way* by which men must acknowledge their allegiance to the Messiah, is by *being baptized*, and that their *refusal to be baptized, is a refusal to acknowledge their allegiance to the Lord Jesus Christ*. Here is, then, *direct, positive demonstration that this is the act* by which men must acknowledge their allegiance to the Lord Jesus Christ. Now look, if you please, at another passage. You will find in the first chapter of Acts, that the eleven apostles, after the apostacy of Judas, assembled together to select a successor to him. The number of disciples who were present, it is said, were about a hundred and twenty. And Peter stood up in the midst of them, and said :

"Men and brethren, the Scriptures must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry."

“Wherefore of these men which have companied with us, all the time that the Lord Jesus went in and out among us, *beginning from the baptism of John*, unto that same day that he was taken up from us, must one be ordained to be a *witness with us of his resurrection.*”

The gentleman seems at a great loss to know *when* and *where* these disciples, and the five hundred, and various others, were baptized, or whether they were baptized *at all*. *Why* were the apostles so careful to select a successor to Judas from those baptized of John, if *they themselves were unbaptized*? Another question: when Jesus Christ was selecting the *witnesses of his resurrection*, the *pillars of his Church*, the *heralds of his cross*, who should be the *first* to bear the glad tidings of salvation to others: from *whom* did he select them? Nothing can be more absurd than the idea that he selected them from those who “rejected the counsel of God against themselves.” What! send forth to *proclaim* his truth those who *rejected* that truth! Never! He selected those who “justified God.” But, how do we *know who* “justified God?” *They were baptized with the baptism of John*. Jesus Christ declared this fact, and settles forever that question; establishing, beyond a rational doubt, the fact that *none were recognized as the disciples of Jesus Christ, until they declared their allegiance to him by being baptized.*

The gentleman seeks to make capital of the fact that the Lord's Supper was instituted *prior* to the giving of the commission under which we are acting as servants of Jesus Christ. He *ought* to know that Christianity, in its first introduction, was progressive. That Jesus Christ unfolded truths to, and urged duties upon, the minds of

his disciples, just as they were prepared to receive them. He gradually led them along, giving them instruction as it became necessary. Hence baptism, being not only the *first act of Christian obedience*, but the ordinance in which those who had become Christ's disciples in heart, were to declare their discipleship to the world, lay at the very threshold of the Christian life, and was, therefore, the first Christian ordinance instituted. But, as the "Lord's Supper" derives all its beauty and significance from the sufferings and death of Jesus Christ, and could be of no utility until after the "breaking of his body and the shedding of his blood," it was not instituted until the very night on which he was betrayed. The time had then fully arrived for the institution of this *last* ordinance. Fit indeed was the occasion for so solemn a service. Events of the most solemn and trying character were clustering around the "Master of the feast." He was soon to pass through the agonies of Gethsemane, and the still more bitter agonies of the cross. "Having loved his own which were in the world, he loved them to the end." And now, as a father, whose life has been devoted to the welfare of his children, and whose heart still yearns over them, gathers them around his dying couch, that he may give them his last parting admonition, Jesus Christ gathers around him those who had attested their faith in him, and their love and obedience to him, by submitting to his first ordinance, baptism, that he may give them another ordinance, by the observance of which, through all future time, they were to "show forth the Lord's death till he come."

Is there in this entire audience one single individual who believes that any but the professed friends, the pro-

fessed disciples of Jesus Christ, were assembled with him upon this solemn occasion? I think I can safely assume that no such person is in this congregation.

Furthermore, after what has been said, are not every one of you satisfied that all who were present had proven their discipleship by being baptized? Do you not all concur with me, when I affirm that the evidence is *conclusive* that no unbaptized person was present on that occasion? *I believe you do.*

Having shown you that all who partook of the Lord's Supper *before* the crucifixion of Jesus Christ, were baptized before they received it, I will now show you that, according to the commission, the same order must still be observed, and that the apostles themselves so understood it, and so practiced and taught.

Jesus Christ, after declaring that all power in heaven above and in earth beneath was given unto him, said to his disciples: "Go ye, therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you. And lo! I am with you always, even unto the end of the world."

All men to whom the gospel was to be preached, after this commission was given, as I have shown upon a former occasion, must of necessity *hear* the gospel before they could *believe* it and *receive* it. They must *first* be *taught* and *instructed*. This is learned from the *order* in which these things are laid down. The *first* duty enjoined upon *believers*—the one that stands at the very threshold of their Christian life—is, to be *baptized immediately upon their exercising faith in the Lord Jesus Christ*. The gentleman is fond, perhaps, of *Methodist*,

as well as *Baptist* authority; though I think he likes the authority of Hall and Whitney rather better than that we had been having before. I really think, according to *his* views, the Methodists will have to *rub out* and commence afresh; they will have to lay aside Clarke, Wesley, and Hibbard; repudiate McKnight, Stuart, and every other writer that they or other Pedobaptists have ever received instruction from—*wipe them all out*, and get the *Rev. Mr. Coulling* to write one *great commentary* upon the Bible. Methodism must date, henceforth, from the year 1860. For if he lays aside all these writers, he will have very little to claim for the support of his Church. He must *reject* them, for he asks, “What sort of importance ought to be attached to the authority of those who say one thing and do another?”—who *say* that *immersion* was the *apostolic* mode of baptism, and then adopt or practise *sprinkling*; who say that *believers* are the proper *subjects* of baptism, according to the Bible, and then baptize *infants*. I hope that at the next conference these things will be inquired into. When the question comes up, “Is there anything against Brother Clarke, or Father Wesley?” “Yes,” Brother Coulling will respond: “I object to them seriously; they have admitted a great many things that the Baptists have used against us, and I have no confidence in men who preach one thing and practise another; though I often preach against immersion with all my power, and will yet administer it rather than lose a member, provided the weather is not too cold.” “And how about the Episcopalians?” “I object to them too, because they acknowledge that none but the members of a Church, those who have been bap-

tized, are entitled to the Lord's Supper: while I say that the right to partake of the Lord's Supper is *not* restricted to those who have received Christian baptism." "How about the Presbyterians?" "Why, I object to *them too*; for they claim, among other absurdities, that the giving the Lord's Supper to the *unbaptized is not right*. And I claim that *they are all wrong*." Every Church, every denomination, according to Mr. Coulling, has fallen into a great error, and *he has risen as the great sun of the nineteenth century to shed new light, and to set them all right*. I hope he will never again suppose that I charge *him* with having "a screw loose."

I now present you "Christian Baptism: its mode, obligation, import, and relative order, by Rev. Freeborn G. Hibbard, of the Genesee Conference," "Published by G. Lane and P. P. Sandford, for the Methodist Episcopal Church, at the Conference Office, 200 Mulberry-street." I will cross-examine this witness. But Mr. COULLING says he does not *understand* that sort of cross-examination. Let me illustrate the position of these witnesses: Suppose that some man is charged with the commission of an offence, and, to establish that charge, I summon his father, his brothers, and his bosom companions. They come into court and testify to the guilt of the party accused. You will say that these men must have spoken what they *conscientiously believed to be true*. All their partialities and prepossessions would prompt them to a different course. And yet, notwithstanding this, they acknowledge, their son, brother, and companion, to be guilty of the charge. Now these men have been the expounders of the views advocated by the opposite side from time immemorial—No!

I will take that back ; that would run back beyond the *existence of Methodism*. We will take him from his boyhood up ; that will not require us to go back further than the last hundred years. These men have been held up as the *expounders of Methodism*, and the *advocates of its cause from its origin till now*. They are *their witnesses, published by their Conference*, and sent abroad over the land to prove what *they believe*. Now let us hear Dr. Hibbard. On page 174, he says :

“ Before entering upon the argument before us, it is but just to remark that in one principle the Baptist and Pedobaptist Churches agree. They both agree in rejecting from communion at the table of the Lord, and in denying the right of Church fellowship to all who have not been baptized. Valid baptism they consider as essential to constitute visible Church membership. This, also, we hold.”

Who holds this ? *We, the Methodist Church*. Does brother COULLING stand here to-day as the great expounder of Methodism, and say, that baptism is not to be required before receiving the Lord's Supper ? *You have not so learned Methodism*, my old Methodist friends. The gentleman repudiates *your own doctrine, discipline, and everything else*. He marks out a new course for himself ; sets up a *new order* of things. I wonder if you will not build him a monument. His witness says :

“ The only question, then, that here divides us, is, ‘ what is essential to valid baptism ? ’ The Baptists, in passing the sweeping sentence of disfranchisement upon all other Christian Churches, have only acted upon a principle held in common with all other Christian Churches, viz. : that baptism is essential to Church membership.”

Who says this? Why, brother *Coulling's* brother *Hibbard*.

“They have denied our baptism, and, as unbaptized persons, we have been excluded from their table. That they err greatly in their views of Christian baptism, we, of course, believe.” [We are not discussing *what baptism is now*; we have done that.] “But, according to their view of baptism, they certainly are consistent in restricting thus their communion. We would not be understood as passing a judgment of approval upon their course; but we say, their views of baptism force them upon the ground of strict communion, and herein they act upon the same principles as other Churches, i. e., they admit only those whom they deem baptized persons to the communion table. Of course, they must be their own judges as to what baptism is.”

Now, I think *he* is just as charitable as brother *Coulling*. He allows each to decide for himself. *Baptists*, I suppose, may have the privilege, under the stars and stripes, to decide for *themselves*, as the brother thinks that no man *dares* molest *him* under them.

Let us hear this Methodist D. D. a little further. He talks well:

“It is evident that, according to our views of baptism, we can admit them to our communion; but, with their views of baptism, it is equally evident, they can never reciprocate the courtesy. And the charge of *close communion* is no more applicable to the Baptists than to us. [Who says this? ‘*Published by the General Conference of the Methodist Episcopal Church.*’] And the charge of *close communion* is no more applicable to the Baptists than to us, inasmuch as the question of Church

fellowship with them is determined by as liberal principles as it is with any other Protestant Church; so far, I mean, as the present subject is concerned; i. e., it is determined by valid baptism."

Now, *that is right good*. Let us have a little more of him :

"The first argument under this head is based upon the order of the apostolic commission."

Mr. Hibbard quotes Robert Hall, and replies to him, so I need have no trouble about *him*. Mr. *Hibbard* replies to him for me. He seems to have anticipated that brother COULLING would fall out of the Methodist traces, read out all the Pedobaptist divines, and bring up brother Hall to sustain him; and, he seems to say, "*I* will be there, and *correct* the gentleman as he goes along."

Look out, my brother! A Methodist Doctor of Divinity is after you! How *dare you* to "disseminate doctrines contrary to *our* Articles of Religion?" Listen to this instruction :

"The first argument under this head is based upon the order of the apostolic commission. The words of the commission, as given by Matthew, (chap. xxviii., 19, 20.) run thus: 'Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you,' &c. It is well known that our English version does not give a satisfactory view of this passage. The word rendered *teach* in the nineteenth verse, is altogether a different word, in the Greek text, from that which is rendered *teach*, in verse twenty. It should read: 'Go ye, therefore, and disciple,' i. e., *make converts to Christianity*

of (μαθητευσατε) all nations, baptizing them,' &c., . . . *teaching* (διδασκουτες) them to observe,' &c. Here it is to be observed: first, certain *things* are enjoined, viz.: to disciple, to baptize, and to teach; secondly, those things are enjoined in a certain *order*, viz.: the order in which they stand in the divine commission. The apostles were first required to persuade the people to forsake heathenism and judaism, and embrace Christianity. This being done, the next injunction in order, in their commission, was to baptize them. Being thus brought into a Church relationship with one another, and to visible relation to Christ, they were to be taught to observe all things whatsoever Christ had commanded."

Now, does not that strike every one of you as a *rational, common-sense view of the plain teachings of the Word of God?* But to go on:

"Our second argument is drawn from apostolic precedent. It will be more satisfactory to inquire, How did the apostles understand their commission with respect to the relative order of the Christian institutes? The argument from apostolic precedent is undeniably important. They were commissioned to teach the converted nations 'to observe all things whatsoever' Christ had commanded. This was the extent, and this the limit of their authority. . . . What, then, did the apostles *teach* and *practise*, with respect to the time and relative order of baptism?"

I am glad they were not quite so inconsistent as Pedobaptists (as represented by Mr. COULLING) are, to *preach one thing and practise another*. The apostles *taught and practised the same things*. *They must have been Baptists, for they were very consistent.*

“ On the day of Pentecost,” says Dr. Hibbard, “ when the people inquired of the apostles, ‘ Men and brethren, what shall we do?’ Peter answered, ‘ Repent and be baptized, every one of you.’ ”

That is the first duty enjoined. Now, it is fair to suppose that the apostles were as capable of understanding the commission under which they acted, as men of modern days who even have *no loose screw*. Men of the brightest intellects will scarcely claim to understand it better than the apostles did. And bear in mind, my hearers, I make this reference to a *screw being loose*, simply because the brother has so often quoted it, as though I had applied it to *him*, which I never *did*, and which I *never intended to do*. I simply refer to it because he has referred to it, as though *he* had received that impression, and not replying to it might leave that impression upon *others*. I have not the *slightest idea* of being discourteous to him in *any way whatever, as long as he keeps within the bounds of right*. I am *very sorry* that *either* of us made it necessary for the moderators to call us to order. But they agreed this morning that we occupied *similar ground*; first, one was out of order in his *statement*, and then the other was out of order in *replying to it*.

Mr. ANDERSON: (Moderator). I think you are not *now* in order.

Mr. MASSEY: I submit to the moderators, if *apologizing* for anything that might be construed as *discourteous* is *out of order*?

Mr. ANDERSON: It is not the point under discussion.

Mr. MASSEY: (To the other moderators). Is it *out of order to apologize* for what may have seemed to be discourteous?

Mr. HANSBOROUGH: It may not be appropriate to the subject under discussion, but I do not consider it *out of order*, or *in any way disorderly*.

Mr. MASSEY: I was not arguing it as appropriate to the subject under discussion, but simply *apologizing* for what might have seemed, under the circumstances, to offend against good taste. (To the congregation). *I will make no more apologies, as one of the moderators appears to be very sensitive.*

Mr. ANDERSON: I will keep you in order, if I can.

Mr. MASSEY (Without replying to this remark, proceeded): Before reading farther what Mr. Hibbard says, I again remark, it is fair to presume that the apostles had a correct understanding of the commission under which they acted. Let us see *how they acted under it*. Mr. Hibbard furnishes us with this collection of their acts:

“ Luke sums up the glorious results of that memorable day (Pentecost), thus: ‘ Then they that gladly received the word were baptized; and the same day were added to the Church about three thousand souls, and they continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread and in prayers.’ Acts ii. 41, 42. This was the first occasion on which the apostles were called upon to exercise their high commission. It was only ten days after they had received that commission, and the freshness of that event, and the plenary inspiration of the Holy Spirit now received, all combined to render it certain that on this occasion they would not act under the influence of any mistaken views as to their duty, or the powers of their office. And here, indeed, we are called upon to notice particu-

larly the *order* in which they enforced the divine precepts. Upon their adult, penitent hearers, they enjoined, first repentance, then baptism, then the duty of Church fellowship, then 'breaking of bread,' or the Lord's Supper. Comparing the order here observed with the order of the words of their original commission, we are struck with admiration at the prompt fidelity of the apostles.

Acts viii. 12 : 'When the Samaritans believed Philip, they were baptized, both men and women.'

Verse 13 : Simon believed and was baptized.

Verses 36-38 : The eunuch was baptized immediately after professing faith in Christ.

Acts ix. 18 : Saul received his sight, and arose and was baptized. Although Saul was evidently weak through long fasting, as appears from the next verse, still he was baptized before he took meat. It is worthy of notice that Paul, in rehearsing the matter afterward before a large and tumultuous concourse of Jews, represents Ananias as chiding a little delay in coming to baptism, after his conversion ; 'and now, *why tarriest* thou ? Arise and be baptized.'

Acts x. 47, 48 : After the Holy Spirit had descended upon Cornelius and his household, Peter 'commanded them to be baptized' on the spot.

Acts xvi. 14, 15 : 'The Lord opened Lydia's heart that she attended unto the things which were spoken by Paul, and when she was baptized, she besought us,' &c.

Verse 33 : When the jailor believed, 'he was baptized, he and all his *straightway*.'

Acts xviii. 8 : 'And many of the Corinthians hearing, believed, and were baptized.'

The above quotations need no comment to make them plainer in their teaching, respecting the relative order of baptism. They bear an unequivocal testimony to the point, that baptism was commanded and administered as the right act of religious duty after conversion. This was apostolic practice; and if we suppose them not to have transcended, nor to have fallen short of the instructions of Christ, and the powers of their commission, but, on the contrary, to have acted upon divine authority in all those important matters which relate to the administration and order of the Christian institutes, we must admit the authority of their practice to be valid ground of action for us, and that, to depart from their practice, is, to say the least, a doubtful and dangerous policy. It will not be doubted that what the apostles enjoined upon their converts is equally binding upon the disciples of Jesus in all ages. Peter commands Cornelius to be baptized; and this command, originally addressed to the centurion, is admitted, under all similar circumstances, to have the same authority over us that it had over the faith and practice of the Roman. On this ground we shall have no controversy with any person who admits the obligation of external ordinances."

So *I* think. But when a man says there is *no obligation to be baptized before admission to the Lord's Supper*, there will be a question not only between *him* and *Baptists*, but between *him* and every orthodox *Pedobaptist*.

"But why may we not suppose, also, that the same *order of duty* is now binding on every adult candidate for baptism? Is not baptism binding upon us, as the

next duty in order after conversion, as much as it was upon Cornelius, or the converts on the day of Pentecost? Suppose Cornelius had withstood Peter on the question of the order of baptism? Suppose he had desired Peter to defer baptism till after he had communed at the Lord's table, or to some indefinite period? Would he not, in this instance, have arrayed himself against a positive command of God?"

Certainly he would; but according to the theory of Mr. Coulling, he *would not*. According to this theory, Cornelius might with propriety have said, when Peter commanded him to be baptized—"Stop! I will commune *first*: the *order* in which God has enjoined these ordinances is not to govern *me*; I will take them *in any order I please*." Again, to Mr. Hibbard:

"The command was, to be baptized. This was enjoined as the next act of religious duty after conversion. The time and relative order of the institution were points of palpable and direct obligation, as well as the ordinance itself in the abstract; and to invert this order, or defer baptism, would have been to oppose the divine arrangement. . . . The argument from apostolic precedent we consider fairly deduced, and of sufficient authority to decide this controversy. . . . Herein their practice was the same in all countries, among all nations and classes of men, in all climates, and at all times. So universal a practice can be regarded in no other light than as forming an apostolic precedent, and if so, it furnishes an authoritative rule of faith and practice to the Christian Church in all ages of the world."

One point, I think, is established; that is, that *baptism* is the *first* act of obedience required at the hands

of the *believer*. It is the ordinance instituted by divine authority by which we publicly profess our allegiance to the King in Zion. It stands at the threshold of the Christian Church. It is the initiative ordinance into that Church. *An unbaptized person cannot be a member of a Christian Church.* Then it follows as a natural deduction, the Lord's Supper being a *Church* ordinance, being a *social* ordinance to be partaken of by the *Church of Jesus Christ, as a Church*, that none but those who *are members of the Church* have a right to partake of it. *None but those who are members of a Church have a right to partake of the Lord's Supper, and none can be members of the Church without baptism.* Are not these fair deductions from the arguments presented, and from the evidence from the word of God? We read that "on the first day of the week the *disciples* came together to break bread." *Who were the disciples?* My brother, when commenting upon the commission, verged very closely upon the idea, that the apostles were to make disciples of *all nations by baptizing them*; that *baptizing* and *discipling* were about the same; that they were to make disciples by teaching *and by baptizing*. The disciples, then, even according to *his* theory, were those who were *baptized*. The exercise of faith in Jesus Christ is produced by the operation of the Spirit of God upon the heart. Our *spiritual* union with him, and our entrance into the *spiritual Kingdom*, are by *spiritual regeneration*. Our union with the *Church* is by a *visible act*. That act is *baptism*. We become *disciples* in our *hearts* by the operation of the spirit of God upon those hearts. We become *disciples* in a *public, visible* manner, by *publicly and visibly* acknowledging

allegiance to his authority; and the *mode* of doing that is *baptism*. This whole matter is settled by Divine authority. From this decision there can be no appeal.

Some have supposed it an uphill business to establish our views upon communion. But it is an *easy matter*. They are as clear as plain, logical arguments, and the teachings of the word of God can make them. I am sure I will not be considered arrogant and presumptive for making this declaration, for I declare what nearly all Christians in all ages of the world have declared. I must have a charity unbounded indeed, if I could so far compromise *principle* as to agree with Mr. Coulling's views, in opposition to all the Christian world besides. Upon this ground I stand to-day, not simply as the defender of the views of the Baptist Church. I stand upon *broad ground*, defending the correctness of the views and doctrines and usages of *all orthodox Christians in our land, and in all other lands*. If there be a few who choose to depart from the views entertained by their own denominations, and set *themselves* up as leaders, and guides, and teachers in Israel—teaching contrary to all that the word of God teaches, and all that men of different persuasions teach, I glory that I can stand up against them in defence of all those who hold that you must observe the ordinances of the gospel in the order in which they are enjoined by *him who cannot err*.

MR. COULLING'S SECOND ADDRESS.

Mr. COULLING: I have half an hour allotted to me, in which to review what has been said upon this subject. My good brother seemed to think that an individual

coming into this congregation, not understanding the proposition announced, would never in the world have supposed that I was on the affirmative of the question. Why he thinks so, I suppose, is because I had not time to get through my argument. There are more ways of arguing a question than one. A man may state arguments directly to the point; or, if he choose, he may go on and state objections to the point against which he is arguing, or go on in favor of the position he seeks to sustain. That is precisely what I was trying to do. He does me the justice to say that my position, while it is formally affirmative, is a really negative position; and my mode of argument was adapted to the nature of the position that I occupied: in form, affirmative; really, in its nature, negative. The true affirmative is that baptism is a prerequisite to communion. The gentleman complained that I avoided the issue. I am sorry that we differ so widely in our notions about logic, and about the mode of reasoning. I have given some little attention to the subject, and I am following the best lights that I have. But if I ever avoided an issue, I assure you I do not know it. And if I have avoided meeting, squarely and fully, any issue that has been raised here, it has been in an unfortunate moment, when my mind was, and still is, utterly oblivious of any such course.

He thinks that, instead of trying to prove that baptism is not a prerequisite to the Lord's Supper, I am urging that rebaptism is non-essential. Now, what is the proposition? That no one, except a person baptized, has a right to partake of the Lord's Supper: that is his proposition. My proposition is, that baptism is not a

prerequisite. He says, that a person unbaptized has not a scriptural right to the Lord's supper. Therefore I have gone to the Scriptures. I want to see where in the Scriptures he can find authority to exclude a man from the sacrament of the Lord's table. I took you to the commission. I found a commission given to baptize people after the Lord's Supper was introduced. In answer to that point, what does he say? That Christianity was progressive, and that the blessed Saviour gave instruction to the disciples just as they were prepared to hear it. Now I leave it to you, if Jesus Christ did not instruct his disciples to take the sacrament of the Lord's Supper, before he even gave them a word of instruction in reference to Christian baptism? Then, if he is to follow his Lord, and that is to be his criterion, and Jesus Christ understood what he was about, and gave instruction progressively, and the Church is progressive, according to that, ought he not to give the sacrament first? Then he states, that perhaps I made a little blunder a day or two ago, in quoting from Matthew, in reference to the existence of the Church, and thus I had cut the throat of my own argument. What did I argue? That Jesus Christ said to his disciples, if your brother trespass against you, go and tell it to the Church, recognizing the existence of the Church at that time; and the tense of the verb employed showed that it was an immediate duty enjoined upon them. But, says he, Matthew did not write his gospel until a long time afterwards. And then, as if he had thought, just in time to save himself, he said, the Lord was there, and they had no need of the Church to go to; and if our Lord was with us, we would not have any need to go to the Church now.

Is he wiser than the Lord? The Lord told them to go to the Church, and he was present with them, right there.

The gentleman affirms that the sacrament was a preparative act. What he means by that he will have an opportunity to explain when he answers me. I confess that I cannot eliminate any idea from the expression, that the sacrament was a preparative act, why it was a commemorative act; it is a sacramental act. For what did it prepare? Is there anything in the book about it anywhere, saying it was preparatory? And, suppose I admit it, what does he gain by it? Anything at all? Does it come in conflict with anything I have said? Does it meet a single issue I have made? Not one, that I can conceive of—not a single one.

He does not intend to impugn the motives of any of his Pedobaptist brethren. He believes that they were baptized. He gives them credit for being honest in believing that they were baptized. He does not impugn our motives; we are all right; have all been baptized; no doubt about that. He concedes the fact, that we have been baptized. Upon his own hypothesis: suppose baptism is a prerequisite to the Lord's Supper, and he concedes that honestly we have been baptized, how can he exclude us?

Mr. MASSEY: I admitted that I supposed *you*, that is, Pedobaptists, believed you had been baptized; but I did *not* say *I thought so*.

Mr. COULLING: That is all I want; that is precisely what I think I have just stated. He believes that I believe conscientiously that I have been baptized. That is the very gist and point of the whole controversy

right there. I am a Christian man. Dr. Fuller says so, and the gentleman admits it. I venture the assertion, that whatever a few may say, the majority of immersionists will, with one accord, say that their Pedobaptist brethren are Christians. Honest, are they? If they are Christians, they are honest. They think them intelligent, do they not? They must accord them some intelligence. I should think that my brother thought that when Pedobaptists died, wisdom would die, too, from the implicit confidence he seems to place in their writings. They are intelligent men; they have as much intelligence as any other class of men. They are as remarkable for close, candid investigation as any other men. And now here are two men, and I admit the two men to be equal in every respect, morally and intellectually, and equal in education. An issue comes up. Now which of these two men has been baptized? As a Pedobaptist I will say, "I will not decide the question." Pedobaptists universally say that. We have no right to take the place of Pope Pius IX., and fulminate a bull against you because you differ from us. I accord to you sincerity and honesty, and I will give you the right-hand of fellowship, and will recognize you as Christians under all circumstances whatever. Why? Because I believe you are honest. There is the gist of the controversy; there is the very point. But what do close communionists say? You do not agree with us; we do not believe you are right. We admit that you are honest. But, then, I have no authority; it is my Lord's table, and he has fenced it about, and I have no authority to let you come in. Who gave you authority to decide this question between me and my God? Who

asked you to do it? I will admit that he and every Church has a right to raise the standard, and exclude from the Church everything that is immoral. But when you come to sit in judgment upon my conscientious convictions, we deny your authority. Here is a question that has been debated throughout the length and breadth of the country, upon which some of the best men in the world differ. And for one denomination to assume the prerogative of excluding every other denomination from the Lord's table, and, I think, thereby from the Church of God, is assuming a position which has no warrant in the Bible, or reason, or from any source. There is the issue; there is the point; keep that in mind. I will meet some other points, presently; but just keep that in mind. Let my brother come up and tell you how, as a close² communionist, he can say to you, "you shall not come to this communion!" Why! he calls me brother. "I hope to meet him in heaven," says he; "I hope that, peradventure, God will pardon him his faults and mistakes." And yet he goes into his Church, and draws the line around the sacramental table, and says to all the world, "None but those of you who have been immersed have a right to partake of the Lord's Supper." There is the issue; there is the point; the only point in this whole subject of close communion. I stated, and he has not met the statement, that there was no authority in the Word of God for a Church to do that; not a particle. Suppose that I was to admit some sort of baptism was prerequisite to the Lord's Supper. Is that authority to him to decide what sort of baptism it shall be? Does the one admission necessarily involve the other? Can it do it? Is it possible

that it should do it? Is it not utterly absurd to suppose that it would do it? Utterly so. Talk about all Pedobaptists agreeing! We will come to that presently. Let me follow my notes as far as I can.

He objects to some rules that I laid down. I could not, at the time he made the objection, recall any: I cannot now. And I will be obliged to him to make a note right there; and when he gets up to speak again, to let me know what rules they were that I laid down, for I am utterly at a loss to conceive what they were. He then goes on with sundry propositions in the argument in chief, to support what? To support the proposition, that he has a right to exclude a man who differs from him upon the subject of baptism, from the Lord's table? No. What then? To support the position that baptism is essential to the communion, and *that*, right in the face of the plain, palpable declaration of God to the contrary. His first position is, that some acknowledgment must be made to the government. Well, I can admit that, and yet I cannot admit the other. Pray tell me, did not the disciples make some acknowledgment to the government of Christ?—and the five hundred brethren also? And yet they never were baptized; certainly never received Christian baptism. Dr. Hall says that is demonstrable, and I think I have demonstrated it two or three times, so plainly that nobody can fail to see it, and everybody must feel its force. John's baptism, Christian baptism? No, he would not take that position; though, afterwards, he threw in a sort of insinuation that way, and quoted from Acts, and seemed to say that the disciples had been baptized by John's baptism, and therefore they had a right to commune at

the sacrament of the Lord's Supper. He did not come right out, boldly, and say that; but that was the impression he sought to make. Suppose I admit it; is it Christian baptism? No; and the controversy is in reference to Christian baptism. The disciples took the sacrament long before; forty days before Christ instituted baptism, and he cannot get over it to save his life. And if it be progressive, as he says, and the Saviour knew what first to institute, the Saviour introduced the Lord's Supper before baptism. That is true; the Bible proves that; and no form of logic can prove the contrary, without denying what the Bible positively says.

The next argument is, that this acknowledgment must be such as the government shall prescribe. Suppose I admit that. It is only admitting a plain, simple truism, that nobody at all will deny. And it does not reach the point he is seeking to reach, that the prescribing power has laid down immersion, and immersion only; and therefore, those who have not been immersed have not the right to commune; thereby assuming a prerogative to decide the question over the heads of others quite as intelligent, and obedient, and competent to decide, as himself. That is coming up to the other point.

Again, he goes on to say that the Lord's Supper is a social ordinance; baptism is an individual ordinance. And the next proposition he links on to that is, that we ought to be very particular what sort of society we take it in. And I do not doubt that a single moment. But if he intended to make the impression that we Methodists, Presbyterians, or Episcopalians, were not particular, he just made a slight mistake; that is all. They say that we break down all barriers around the table

of the Lord, and, as a member of an immersionist Church told me some time ago, that I invited sinners to commune with me, that there was no limit at all. How do men hear, who have ears to hear? What are men thinking about? It does seem to me that the question is so perfectly plain and simple that nobody in the world, who will give himself the trouble to look at it for a moment, can misunderstand it. I will state it to you. Turn to the book of Discipline, and on the fourteenth page you will find the order for the administration of the Lord's Supper. After some passages of Scripture collated here, comes the invitation that the Church gives to communicants. It is in these words:

“Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his whole ways, draw near with faith.”

There is the invitation. We do not sit in judgment upon a man, and ask him how he got into the Church. We do not profess to have discernment to know whether or not he is a fit subject, but we leave it to his conscience to judge of that matter. What! stop a man, whom I never saw before, just as he was coming up to the altar, and say to him, How did you get into the Church? Is that right or proper? Or say to that man, Unless you believe some dogma that I believe, you cannot commune with me. And if you can put in baptism, why not put in any other subject upon the face of the earth, and make it a conscientious matter? And then say that your conscience will not permit you to think as I do.

The Episcopal Church has, almost word for word, the

very same invitation that I have just now read. And, in conversation with a member of that communion, and one, I suppose, who knows all about it, says, he very frequently heard the minister invite formally all Christian denominations to come up and join with them. And because of the breadth and excellency of this invitation some of them deem it unnecessary to add a single word to the invitation, but simply read it. The Presbyterian Church is about to have a communion, and the minister gets up, and always, when I have had the pleasure—and I have enjoyed it whenever I could—I have heard him invite members of all sister denominations to come and commune with them; and pleasant communion have I had with them. Do they stop you, and ask you if you have been baptized? Certainly not. I asked a minister in Charlottesville, the other day—knowing that this very point would be discussed here: “When you give an invitation for persons to take the communion with you, do you stop and ask them if they have been baptized in any way?” “No,” says he. Suppose I was to take in a probationer in my Church, for instance, the fourth Sunday in the month. The third Sunday may be the regular Sabbath for baptism; the first Sunday is communion Sunday. That young man, or young girl, just professing religion, heartfull and warm with the faith of the gospel, would you go up to her and say, “Have you been baptized?” No, sir; I would not say a word about it, not a syllable. And what right has any minister of any denomination to stop a member of another denomination, and interrogate that member in any way as to that thing? Your conscience! What business has your conscience with my acts? Who made you your brother’s keeper? Will you tell me?

Where is your warrant, your authority? Who put you up to guide and guard the purity of the Church, and thereby constructively reflect upon the intelligence and purity of every branch of the Christian Church? There is the point, and there is the issue right there.

A long chapter was read from my Brother Hibbard; and, of course, as it is always supposed, on the introduction of a Pedobaptist authority, I am to take as law and gospel everything that a Pedobaptist writes. I cannot introduce, he thinks, Baptist authority, and hold him responsible for that, because they were Baptists, because there is a split in the Church upon that question. Well, I did not know that before, and I am very glad to hear it. I am glad there are some that begin to see things in their right light; and I hope to see the day when many more will join them. I have no doubt they will. That information encourages me very much, indeed. I knew a great many did not like it. I suppose I have been told by five hundred, since I have been in the ministry, "Oh! I so much dislike the close communion in my Church." I do not know how it is here. But I have not taken a round in my district—not once since I have been on the district—that I did not administer the ordinance of the Lord's Supper to Baptists. And I never go around, but what some go away from the Church, regretting that they cannot participate with us. But there is a split among them, so that the truth is progressing. I do not know how such men as Robert Hall, Baptist Noel, and Spurgeon, and I do not know how many others, can write as they do without having some effect. The truth will have some effect. But what I was going to say was this: I do not hold my

good brother responsible for what Mr. Hall says, for anything that Mr. Whitney says; not at all. He did not write it: if he had written it, or said it here, I would have held him responsible for it, as I do for what he says baptism is, and what baptism means. I hold him responsible for that.

MR. MASSEY'S SECOND REPLY.

Mr. MASSEY: I am afraid that I shall not be allowed to ascertain that the gentleman who last addressed you is upon the affirmative of the proposition. He assigned as a reason for my not having ascertained it before, that he had not "gotten" through with his argument. He has now spent an hour and three quarters, having only a half an hour left, and has not *yet* got to his point. I must wait till he does get there before I can reply to him.

He says he wants Scriptural authority for *excluding* persons from the Lord's Supper. *He* must find *authority* to *invite* them there. The Lord's Supper is a *positive* institution; instituted by Jesus Christ, the great Master of assemblies. He has given *permission* to certain individuals, or to individuals of a *certain character*, to receive it, and has prescribed the *manner* in which they shall approach the Lord's table. Upon this subject I am prepared to go with him in search of information. He again referred to Matthew xviii., and stated that I said, upon this point, he had cut the throat of his argument. *You* will bear in mind that I said in reference to his hypothesis, that "*baptism had taken the place of circumcision*"; that he had cut the throat of his

argument in support of infant baptism." He has not undertaken to heal it, and I will not undertake it for him.

He admits so much that I have said, and has left my address so untouched, that I am very forcibly reminded of an event recorded in the life of Henry Clay. He was once, when a candidate for Congress, canvassing with his opponent in a certain district. Some old Kentuckian said he could not support him, unless he proved himself a good marksman with a rifle. Mr. Clay found himself in a dilemma, for he had never practised with a rifle much. But with the readiness that always characterized him, he showed no hesitation, but took up the rifle and fired, hitting the target precisely in the centre. His opponent cried out, "That was a chance shot, and Mr. Clay must fire again—he would not undertake to fire against *that* shot." But Mr. Clay said, "No, sir; I will wait until *you beat that*, and *then* I will try again." And when the gentleman shakes any part of my superstructure, or any part of the foundation on which it is built, I will show him that I can lay and erect them *again*. He admits that every Church has a right to raise a standard of admission—

Mr. COULLING: Let me correct that. I said that every Church had a right to prevent immoral persons from entering it; immoral persons. But the Bible gave no right where honest differences of opinion accrued, for one to exclude the other.

Mr. MASSEY: The gentleman would have been saved the necessity of explaining, if he had waited. He said that the Church had a right to raise a standard, and then stated what he meant by a standard. I was going

to state that as he did. Here is an *acknowledgment* of the *principle* that there must be *some test* by which you shall determine a man's right to receive the sacrament of the Lord's Supper. I take issue with him upon the point, that a *Church* has a right to raise a standard. I say, *the Head of the Church*—the *Divine Lawgiver only* has a right to do that. I claim, as well as he does, that all immorality and wickedness are excluded; but that does not cover *all*. There may be *moral* men, against whose morality you cannot say a word, who should be excluded; but, if *men* establish a standard, how far will they go? One will have one standard, another will have another, and a third party will have a third standard. Our duty is to ascertain what standard the *Great Master of assemblies* has erected, and to *conform to that*. I have shown you that he has made *baptism* the act by which we acknowledge our allegiance to him in a public manner before the world. And now just see how the gentleman has changed the issue. I pity him; he is between two difficulties. If he admits baptism to be a prerequisite to the Lord's Supper, I have him upon this proposition. And having taken the position that baptism is *not* a prerequisite to it, he feels it is rather "a *hard road to travel*," to run in conflict with all the standards of his *own* denomination and of all *other* denominations. Hence he brings up the question as to whether *immersion* must precede the ordinance of the Lord's Supper. I tell that gentleman, that if he is disposed to meet me and discuss the mode of baptism again, so that it can be taken down by the reporter with the residue of this discussion, "*here is at him until morning*." I will go with him at *any time*, and to *any place*, to discuss that

again. But here is *another* question before us. If he thinks, as he very likely does, that I have *demonstrated* that *immersion is the only apostolic baptism*, he may feel some reluctance to trying it again.

But the question here is, not what is baptism; or that whether sprinkling, pouring, or immersion, is baptism; but the simple, bare, naked question, whether *baptism*, according to *his* views of it, or *anybody's* views of it, is a prerequisite to the Lord's Supper. He says, suppose he was to *admit* that *some sort* of baptism was necessary; and then, seeing that that would be fatal to his cause, he dodges off, and will not admit even *that*. He is very eloquent upon the invitations of Presbyterians, Episcopalians, and Methodists, to other sister Churches, and to members of all Christian Churches, to partake with them of the Lord's Supper. And he says, "As they come up, would you go up to them and ask them if they had been baptized?" Why, *no!* What is the *fair presumption*? Does not every man know that when you invite members of other Churches, you invite those whom you suppose to *have been baptized*? How do men get *into the Methodist Church*? Upon page 110 of the Discipline, you find this: (My copy of the Discipline was printed at the "Southern Methodist Publishing House, Nashville, Tenn., 1859.")

"Let none be received into the Church, until they are recommended by a leader with whom they have met at least six months on trial, and have been baptized."

Now, when Presbyterians and Episcopalians invite Methodists to commune with them, *do they not act upon*

the presumption that they have been baptized? And if they have *not* been, they falsify their Discipline, and practise an imposition upon all other Churches.

I cannot account for the brother's not having heard that there was a difference among Baptists upon the subject of communion. I really should never have charged him with the *want of that information*, if he had not *himself avowed it*. I should never have charged him with never having heard of that "to this day"—*never having heard that Robert Hall was an open-communion Baptist!* or, that there were two distinct organizations among Baptists. I wonder, therefore, that he was able to trace the succession along so well; to talk so smoothly about "Baptist Noel," and "Spurgeon!" *How did he become so familiar with their writings, if he knew nothing about it to this day? Wonderful!!!* That is all of his last speech that requires notice.

Now Paul, in writing to the 1 Corinthians xi. 18, says to them, when speaking about a participation in this ordinance: "When ye come together in the Church." And then he gives them directions how to act. How do we *get into the Church?* The "Methodist Discipline" says, they must be *baptized* first. Then here is a recognition of the very truth for which *I contend*, and the very fact which *he denies*. Paul goes on to give directions, and says:

"For I have received of the Lord that which also I delivered unto you. That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the

cup, when he had supped, saying, This cup is the new testament in my blood : this do ye as oft as ye drink of it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

Now here are directions given to those who shall "come together *in the Church*." And in order for them to *get into* the Church, the Methodist Discipline says, *they must be baptized*. Then the proper conclusion is, that *no unbaptized* person has a right to partake of the Lord's Supper—the Church ordinance. You cannot carry the ordinance of the Church *out* of the Church; and a man cannot *get into* the Church until he has "been *baptized*."

Now, I want to show you that I have the concurrence in these opinions of men in different ages of the world. I quote from the "Christian Review," vol. xxiii., No. 92, April, 1858, a collection of quotations from different authors :

"Justin Martyr wrote about A. D. 150, not more than fifty years after the death of the apostle John. On the subject before us, Apol. 2, p. 162, apud Suicerus, he says : 'This food is called by us the Eucharist, of which it is not lawful for any to partake, but such as believe the things that are taught by us to be true, and have been baptized.'

"Jerome, confessedly one among the most learned and candid of the Fathers, wrote about A. D. 400. He says, in cap. 6, Epist. 2, ad Corinth. : 'Catechumeni communicare non possunt,' &c.—'Catechumens cannot communicate at the Lord's table, being unbaptized.'

"Augustine, who wrote about A. D. 500, maintaining

the absolute necessity of administering the Lord's Supper to infants, Epist. ad Bonaf., epist. 106, remarks: 'Quod nisi bapuzati,' &c.—'Of which certainly they cannot partake unless they are bapuzated.'"

Now, when infant bapuzism was introduced, or shortly after it, infant *communion* was also introduced, and it was continued until the twelfth century. *Infant communion* went hand in hand with *infant bapuzism*. And yet here it is declared, even by the men who contended for *infant communion*, that *none were to receive it until they were bapuzated*. I can refer you to Church histories, that I have with me, if these statements are questioned. To continue:

"Bede flourished about A. D. 700. In his Hist. Ecol., lib. 2, cap. 5, p. 63, he narrates the following incident: 'Three young men, princes of the Eastern Saxons, seeing a Bishop administer the Sacred Supper, desired to partake of it as their royal father had done. To whom the Bishop replied: If you will be bapuzated in the salutary fountain as your father was, you may also partake of the Lord's Supper even as he did; but if you despise the former, ye cannot, in any wise, receive the latter.'"

Now, having given the ancient authors, I give you the more modern ones:

"Theophylact, in a work—Cap. 4 Mat., p. 83—published about A. D. 1100, remarks: 'No unbapuzated person partakes of the Lord's Supper.'

"Bonaventure, who wrote about 1200, observes—Apuu Forbesium, Instruct. Historic. Theolog., lib. 10, cap. 4, sect. 9: 'Faith, indeed, is necessary to all the sacraments, but especially, to the reception of bapuzism, because bapuzism is the first among the sacraments, and the door to the sacraments.'

“ Frid. Spanheim, who flourished about A. D. 1600, on the point before us asserts (*Hist. Christian*, Col. 623): ‘*Subjecta ad eucharistiam,*’ &c.—‘None but baptized persons are admitted to the Lord’s table.’

“ Lord Chancellor King wrote about A. D. 1700. He says (*Enq. part 2*, p. 44): ‘Baptism was always precedent to the Lord’s Supper; and none (ever) were admitted to receive the Eucharist till they were baptized. This is so obvious to every man that it needs no proof.’”

Now, we will give the views of several recent Pedobaptist writers:

“ Dr. Wall avers (*Hist. Inf. Bap.*, part 2, ch. 9: “No Church ever gave the communion to any persons before they were baptized. Among all the absurdities that ever were held, none ever maintained that any person should partake of the communion before they were baptized.’

“ Dr. Manton observes (*Supp. to Morn. Exer.*, p. 199): ‘None but baptized persons have a right to the Lord’s table.’

“ Dr. Doddridge says (*Lectures*, p. 510): ‘It is certain that Christians in general have always been spoken of, by the most ancient Fathers, as baptized persons. And it is also certain that, as far as our knowledge of primitive antiquity extends, no unbaptized person received the Lord’s Supper.’

“ Dr. Dwight thus expresses his opinion (*Sys. Theol. Serm.*, 160): ‘It is an indispensable qualification for this ordinance, that the candidate for communion be a member of the visible Church of Christ, in full standing. By this I intend, that he should be a person of piety; that he should have made a public profession of religion; and that he should have been baptized.’

“ The distinguished Dr. Griffin remarks: ‘ I agree with the advocates for close communion in two points: 1. That baptism is the initiating ordinance which introduces us into the visible Church: of course, where there is no baptism, there are no visible Churches. 2. That we ought not to commune with those who are not baptized, and, of course, are not Church members, *even if we regard them as Christians*, Should a *pious* Quaker so far depart from his principles, as to wish to commune with me at the Lord’s table, while he yet refused to be baptized, I could not receive him; because there is such a relationship established between the two ordinances that *I have no right to separate them*; in other words, I have no right to send the sacred elements out of the Church.’ ”

Now this supposed case of Dr. Griffin actually occurred in the city of Richmond with Bishop Moore. A pious Quaker came forward, when he gave the invitation to other denominations to commune with them, to partake of the Lord’s Supper. Bishop Moore, in the most delicate manner, to save the feelings of this pious Quaker, and yet to maintain his conscientious principles, went to him and said: “ Retain your place where you are: you know our views, that we cannot administer the Lord’s Supper to any unbaptized person. But if you will retain your position, we will pass you by, and it will not be noticed, and your feelings will not be wounded.” I do not claim to have given his exact words, but if you will refer to Taylor’s work on Communion, pages 23, 24, and 25, he will give you these facts, with the statement that he received them from Bishop Moore himself.

The Presbyterian Confession of Faith makes the Lord’s

Supper an ordinance “*in the Church,*” and “baptism a sacrament of the New Testament, ordained by Jesus Christ, for the solemn admission of the party baptized into the visible Church.”—See chap. 28, 1; 29, 1.

I will now state my farther propositions, and present the arguments upon them, in the next address, as I cannot introduce any new matter then. My next proposition is, that *none should enjoy the rights and privileges of the Church, who are not amenable to its government.* To claim rights and privileges belonging to any class of men, and at the same time deny their right to hold you amenable for the discharge of the duties which devolve upon them in that relation, is contrary to all right reasoning.

First, under this proposition: *No Church can consistently admit to her communion those whom she would not receive as members of her body.* Suppose a man should desire admission into any Church whose character, or whose heterodox notions are such that the Church would be unwilling to admit him as a member, would there not be a direct inconsistency in their permitting him to commune with them at the Lord’s table, while they would not receive him into membership? Now suppose this man, who is refused admission into *your* Church, goes the next Sabbath and offers himself as a candidate to *some other* Church, and that that Church receives him, not having the same objections to him that you have; and, the Sabbath after, he comes back as a member of a sister Church, and takes his seat among you—the very people who objected to having him among you. *Will you sincerely welcome him?* That is *but one* of the beauties of unrestricted communion.

Secondly, *No Church should admit those to the Lord’s*

Supper who are guilty of conduct for which they would exclude their own members. I need not argue that. The Methodist Discipline, on page 155, teaches that doctrine very clearly :

“ No person shall be admitted to the Lord's Supper among us, who is guilty of any practice for which we would exclude a member of our own Church.”

They *do* undertake to sit in judgment upon members of other Churches it seems, after all the gentleman's apparent horror of such a course. How do they get at it? For *what* will they exclude a member of their *own* Church? *Is it simply for grossly immoral conduct?* Let us look at page 129 of the Discipline :

“ Question 5. What shall be done with those ministers or preachers who hold and disseminate, publicly or privately, doctrines which are contrary to our Articles of Religion? Answer. Let the same process be observed as in the case of gross immorality.”

According to this view, there is not an Episcopal minister, there is not a Presbyterian minister, there is not a Baptist minister, who would not be *excluded from the Methodist Church* if he continued to preach the same doctrines while *in it* that he *does now*. They disseminate doctrines very different from the “Articles” of the Methodist Church. And “what must be *done* with them?” “Deal with them as with those guilty of *grossly immoral conduct?*” *Well, WELL! that is beautiful!* And yet no person shall be admitted to their communion who is guilty of conduct for which they would exclude one of their own members. If the gentleman can tell you by what sort of logic he can bring himself to the point to invite *me* to the Lord's table *after this*

discussion, he will do what I cannot now perceive. I have been "disseminating doctrines" different from those of his Church, and have been taking issue with him all along. He thinks *he is very charitable toward me*, while *I am very uncharitable toward him*. Here is the *argumentum ad hominum*. I dare you to say anything against *Methodism*—against the "Articles of our religion," if you are members of the Methodist Church, if you do not want to be excluded. And if you are *not* members of the "Methodist Church," and are guilty of conduct for which you would be excluded if you *were* members of it, *you cannot come to their communion*. Very *charitable* to those who agree with *them*, but *differ from them if you dare!* Is there anything more *exclusive* than *that*? Here is a Church that sets herself up to decide about what men shall teach or disseminate, and yet the gentleman, *a presiding elder in that Church, and the Secretary of the Virginia Conference*, asks us, "*By what right do you set yourselves up as judges about what men should believe about baptism? They set themselves up as judges of men who go against the doctrines of the 'Methodist Church,' and say they will deal with them as with men guilty of grossly immoral conduct. And yet he charges us with want of charity! O! man, great is your faith, if you expect intelligent men to be influenced by such sophistry!*"

Having laid down my propositions, I now ask you to hear Hibbard upon Baptism, page 184:

"Baptism, from its nature, stands at the opening of the visible career. It is a badge of the Christian profession—the seal of the gospel covenant—the ordinance of admission into the visible Church of Christ. Pre-

viously to baptism, the individual has no right in the visible Church. Setting aside, for the present, communion at the Lord's table as a mooted right of the unbaptized, they have no privileges as the members of Christ's mystical body. No society of Christians would receive an unbaptized person into their community, and tender to him the privileges of their body. So far as proper Church rights and privileges are concerned, he is regarded in the same light as any unconverted man."

[*Time expired.*]

MR. COULLING'S THIRD ADDRESS.

Mr. COULLING : I am right glad that I have gotten to the point for once. And I am very glad my good brother has been brought to it for once. The point I had just made at the time I sat down was—What right have they to exclude me from the communion, while they admit me to be a good man, and an honest man? Because I differ from them. That is the point. Now, to meet it he refers to two or three passages in the Methodist Discipline. I wish to thank him for giving me the reference, for I looked for it and could not find it. I do not know the Discipline by heart, but I love it very much. He turns to the 110th page, and reads there that before a person can be received into the Church, they must be recommended by a leader with whom they have met, at least, six months on trial, and have been baptized. And that, he says, is the door into the Church. Now, he forgets that they have been six months probationers in the Church, and have taken the

Sacrament every time it has been administered during that period. He did not know that. He insists upon it, too, that with this they must be baptized, and turns to Corinthians to show that when you come together in the church to take the Sacrament, you must be baptized. He would have them all baptized twice a Sunday, and then once a week besides. For the meaning of the passage is just the same as if you were to say—meet together in Shiloh church-building. Now that does not mean joining the Church any more than I do by saying I am in the Church, when I am in the building. According to his argument, then, he would have a baptistry right at the door of the Church, and every time a man steps into the Church he would have to be baptized. That is his argument.

Then he makes one of the most remarkable arguments that I ever listened to in my life. I have heard of people talking in that way, and I hear it now with my own ears; but I never heard it before. Look at the argument. He turns to our Discipline, and sees that no person is to be admitted to the Sacrament of the Lord's Supper, who is guilty of that for which we would turn out a member of our Church. He then turns to the rules for the trial of ministers, and if he had known it, he could have turned to the rules for the trial of members; and found almost identically the same language there—that when a member of the Church inveighs against the doctrines of the Church he does wrong, and in doing this is guilty of an immorality. And because it is an immorality in me to preach against the doctrines of the Church, for I have pledged myself to preach the doctrines of the Methodist Church—because it is an im-

morality in me to get up and preach Universalism, or Deism, or anything else, trying to pull down the Church committed to my care, is it immorality for him to preach his conscientious doctrines? Whoever heard of such reasoning before, since the world was made? What! The Methodist Church set in judgment upon him, and say that he is wrong for preaching as he conscientiously believes? The Church never said so, and does not believe so. I cannot invite a Baptist, Presbyterian, or Episcopalian to my altar, because they differ from me! Are they guilty of immoral conduct, because they differ from me? I should want to leave the world, if I believed that. I would not wish to stay among men, if I had to stop and ask them—Are you Methodists?—before I could give them my hand or my confidence. And putting the Methodist Church in such a posture as that, is the strangest thing I ever heard of. But it shows—Well, no: I will not say what it shows.

One admission he made; and I was glad that he did. He says the question here is not at all as to the mode of baptism. The simple question before us is, is it right to admit a person to commune before he has been baptized? To sustain that position, he has read to you many things, and says they are from the ancient Fathers. One was in 1700, another in 1600; not generally regarded as very ancient. And then he went on to give the opinions of a good many of modern times. If he will let me argue in this way, I will argue him into any one of half a dozen things that he would not subscribe to or consent to for his life. I would make him believe that his Church has no sort of government, because it

has no bishops. According to these very men from whom he quotes, from the days of the apostles down to this day, there have been bishops in the Church. Is not that so? Can I not do that?

A VOICE : Yes, you can.

Mr. MASSEY : That is a new witness, and I claim the right to cross-examine the witnesses you introduce.

Mr. COULLING : I need no witnesses upon the subject. There are a hundred responses right before me, welling up in their hearts, that say I can do it. Witnesses? No, sir : I do not need them. I am to take precisely what these men say upon this point, and a point, too, upon which it is known that more heresies were introduced into the Church, and especially in the early ages of the Church, than perhaps upon any other subject. Is that logic? Is that meeting the point? And that, too, in view of his own proposition that it is Scriptural to exclude a man, not according to "the Fathers," as he chooses to term them, or according to modern Pedobaptists, but according to the Bible. And where has he put his hand upon it? He shows that a great many persons who were disciples, were baptized, and ate their supper. To be sure they did ; and they went to sleep, and ate their breakfast, and ate their dinner, and then ate another supper. Does it follow that because a poor man could not get his supper before he went to sleep, that he should not eat breakfast, if he could get it? There is as much argument in the one as in the other. Let him bring a "thus saith the Lord" to compel him to exclude me from the Lord's Supper, because I do not believe it is my duty to go down into the water.

He says that is not the question. What is the ques-

tion? He says that I am honestly baptized. How then does he sit in judgment upon me? Because I do not say "Shibboleth" as he would have me say it, I shall not say it at all. That is the only point at issue between us. Hall and Whitney make that issue distinctly; and so does Dr. Fuller. Let me read what Dr. Fuller says. It is on page 195 of his work:

"What, in effect, is the remonstrance we continually address to our brethren? It is, that they are unbaptized. The more we admire their character, so much the more do we lament that they throw their influence on the side of error, and continue in disobedience. Now, in not inviting them to the Supper, our conduct only repeats this remonstrance; repeats it silently, and kindly, but emphatically. To invite them would really be a want of love, for it would be an admission that they are baptized; and thus, in the strongest manner, we would contradict our declarations, and confirm them in error."

I will give you another authority. I turn to the memoir of Dr. Carson, written, I think, for the Baptist Publication Society, by C. C. Moore, on page 36:

"The Church at Tubbermore became Baptist by degrees. Some of the members were baptized before the pastor. Owing, probably, in part to this circumstance, they have never regarded an obedience to this ordinance as an indispensable condition of admission to the Lord's Supper. Indeed, they have carried the principle of open communion to the utmost extent, by receiving members into their body simply upon evidence of their conversion, with but little inquiry whether they agreed with them on the subject of baptism, expecting that whenever they

became convinced of their duty to be immersed, they would attend to it.

“To the great majority of Baptists it will appear, that this practice, together with their open communion, was not in accordance with the example of those primitive Churches, which, in other points, it was Mr. Carson’s delight to imitate; and that its tendency must be to throw into the shade an ordinance prominent in the New Testament, and to dissever baptism from the Gospel of which it is so expressive an emblem.”

Now, there is the meaning of it. Have I misstated the point? Have I avoided the point? Have I evaded the issue? Is not that the very issue I joined this morning? Have I not kept it unblinkingly before me all the time? And every argument I have urged, too, has been regarded as unworthy of notice, except the one that was attempted to be answered in the very strange way I have just alluded to.

It is affirmed that none should claim the rights of a Church that are not amenable to that Church. That struck me as being a queer position. If I claimed the right to go into his Church and aid in governing it, aid in controlling it, in any way, I certainly ought to be amenable to it. If I enter into your family as a member of your family, I ought to conform myself to all your regulations and rules; and if I did not do that, you ought to put me out. But I am passing along the road, a weary traveller, and you invite me in there, and I don’t know much about your rules, or anything about your house. You invite me to take dinner, or supper, or to stay over night; and then ask me to be amenable to your regulations. Is there any courtesy there? Should every man whom you

invite to partake of the Lord's Supper be amenable to the Church? Whoever heard anything of the kind? The sacrament of the Lord's Supper seems to me, of all others in the world, to be the place where we should forget everything else, but the common link that binds us together. The idea that none but Methodists, or Presbyterians, or Episcopalians should commune with each other, is passing strange. Why, where is your authority for that? Put your finger upon the passage in the New Testament Scriptures, and find Church organizations there, under the name and style of the Church organizations of the present day. Can you find that? Dr. Fuller says you cannot. He says there was the Church at Mesopotamia, at Rome, &c., but no Baptists, no Methodists, or Presbyterians there. To whom did Christ give the sacrament? To the Baptist Church? Did He not give it to those who love him? The gentleman admits that he loves Christian people—has a great deal of sympathy and kind feeling for them. Well, what will he do? He will say to you: You will not do the Lord's will, and you cannot take the sacrament with me. Or, as Dr. Fuller says, "read him a remonstrance, a silent, kind, but an emphatic remonstrance, every opportunity he can get, and say to us, you are not baptized; you have not obeyed the law." Now, that is the only point between us. You affirm that, and the proof of the affirmation is upon you. Upon the subject of exclusion from the Lord's table upon the ground of not being baptized, the Scriptures are as silent as the grave. All he has proved is, that when the apostles found a man who was penitent they preached to him, and when he was converted he was baptized. But in everything said

in the New Testament about baptism, not a word is said about not giving a man the Sacrament before he is baptized. Not a word.

I have shown you distinctly that proposition, and assuming the very ground he himself has assumed, saying that the controversy is not about the mode, but the act of baptism itself. I have shown you he has no Scriptural authority for what he affirms, that the Scriptures authorize him to do no such thing.

Again : he states that no one should admit one to commune with him that he would not admit into Church fellowship. Well, that is a canon that he lays down for himself. But I would like him to show me any authority, either in the word or principles of the Gospel, to justify any such canon. There is a man who may be a peculiar man in a great many respects in his notions ; so peculiar that we know that if he goes into a church he will do injury ; that he will be a mischievous man. He comes forward to the altar and gives us his name ; I receive it as the pastor of the Church ; I turn to the people and ask, is there any objection to this man's becoming a probationer in the Church. One brother gets up and says, I object—he cannot be received. I ask the brother why he cannot be received ? He says, I think he is a very good sort of man, but I think he would be a troublesome member, and I think it would be better for one man to suffer than for many to be injured. But because I have a right to do that, I ask, in the name of reason, should every Church sit in judgment upon the membership of every other Church ? Institute an inquisition before you administer the Sacrament !

Again : it is affirmed that there is a marked difference between Christian fellowship and Church fellowship. You may have a great deal of Christian fellowship for a man, and not be able to have Church fellowship with him. Suppose a case of this kind : here are two members of the Church ; one is fully convinced in his own mind that the other member is an unprincipled, wicked sinner, but he cannot prove it.

And yet he has distinctly that impression on his mind : he believes it, and has no Christian fellowship for him. That man must commune with the other one ; they are both members of the same Church. There is another man, a member of another Church, as pure and spotless a man as there is in the world. But because he does not agree with you in every particular, you will take that foul, wicked wretch that you have no confidence in, and sit down and commune with him, and say to the good man : "I cannot commune with you. I want authority for that ; because, if it is your duty to do it, it is my duty to do it ; it is the duty of every Church to do it." I ask him to illumine my darkness, and if I should swell out of all proportions, and become the big man he thinks I may become, I may remodel my Church, and make it square with his notions upon that subject, and perhaps upon some other subjects. And I think my getting so big is about as probable as my agreeing with him.

I have a few minutes left, and in that time I may perhaps be enabled to say a few things more, and only a few things. I introduced the controversy upon this point this morning by remarking that, as far as I was individually concerned, and as far as my Church was

concerned, this was comparatively an unimportant subject to us. I wish to say this much: that if my good friends think it is promotive of their interest as a Church, if the advancement or stability of their Church depends upon pursuing such a course toward all Christendom, and, as Dr. Hall says, elevate themselves upon a point, and from that point repel all other Christians from them—I will not complain of them. I have never said a word in my discourses upon baptism, that I recollect of—(I will not say it positively, because memory is right treacherous, sometimes)—but I do not recollect of saying a word complaining of anything that my baptist brethren do upon this subject. I may have made the remark, that if I felt disposed to complain of anything, it would be of that. But that is a matter with them, a matter of taste, a matter of principle with them. And, as far as I am concerned, they have my hearty consent to do it, just as long as they choose to do it. But do not try to compel me to do it. Do not say it is my duty to do it. Do not say I pursue identically the same course with yourselves, when the world knows that I pursue no such course. Do not say that I sit in judgment upon other people, and exclude them from the Lord's table, and cannot invite ministers and members of other Churches to commune with me, because they do not subscribe to my creed. Do not say that. I do not like to be placed in such a category: I protest against it.

You have the argument, as far as I am concerned, before you. My good brother may insist upon it again—and I have no doubt but that he will, because he finds it written in the Bible that they were baptized, and then they took the Lord's Supper. And because it says in

the commission, believe and be baptized, and some time afterward they took the Supper; and because you do not find it anywhere written that they took the Supper before they were baptized, he may say you are bound by this regular succession of words to observe it. Now I want the Scripture rule for it; and the law for it; and a "thus saith the Lord." He says, the controversy is not about the mode of baptism, and that we honestly believe that we are baptized. Yet he does not tell us how he is to exclude us from the Lord's table. I suppose he will do that before he is done: unless that is new matter to be brought into a closing argument.

MR. MASSEY'S CLOSING REPLY.

MR. MASSEY:—MESSRS. MODERATORS, LADIES, AND GENTLEMEN: If I have been so fortunate as to impart to the gentlemen some information with regard to the difference between open communion and restricted communion Baptists, he seems resolved to reciprocate the compliment.

I never learned, until to-day, that *ecclesia* means a *house*; I had learned that *oikos* means *house*, and that *ecclesia* means an *assembly*; and that the *character of that assembly* must be determined by the context. *Ecclesia* is rendered *church* in the passage to which I called your attention, in the eleventh chapter of 1 Corinthians. Paul was addressing the assembled disciples of Christ, and giving them instruction with regard to the proper manner of partaking of the Lord's Supper, and he recognizes them, thus assembled, as a *church*. Mr. Coulling

explains the passage to mean, merely going into a *house*: "Just like," he said, "I would say when you come into *shiloh*, meaning the *meeting-house*." If his definition of *ecclesia* be correct, then, when Paul wrote to the churches at *Corinth* and *Galatia*, he wrote to the *houses* at those places, and not to the *Christian assemblies*—the *Churches*. But these are not all of the beauties of this wonderful criticism. When Paul says to the Corinthians, "Aquila and Priscilla salute you much in the Lord, with the *Church* that is *in their house*;" to the Colossians, "Salute the brethren which are in Laodicea, and Nymphas, and the *Church* which is *in his house*;" and when he addresses Philemon and the *Church* that is *in his house*, does he mean to speak of and *salute houses* that are *within these houses*? The gentleman *must know* that he referred to Christian assemblies which were accustomed to hold their meetings, for the worship of God, and the transaction of such business as required to be transacted by them as Churches, in the houses of the persons mentioned.

I am glad that we are able to agree in *one* thing at least. He says he does not complain of Baptists for entertaining their views. I assure him I will not complain of *him* for *not* complaining of *them*. We will agree *there at least*.

He appears to be rather surprised that I did not say something about the privileges enjoyed by *probationers* in the Methodist Church. He wonders that I did not know that probationers enjoyed all the privileges of full members. It is rather surprising that the gentleman should expect *me* to know the polity of the Methodist Church which they have *not recorded in their discipline*,

while *he* does not seem to know what *is* recorded in it. I do not undertake to learn the polity of a Church by listening to a few of her preachers, but by examining their standard works; and the gentleman acknowledges that their "*Discipline*" is a *standard* work. The Lord's Supper is a *Church* ordinance, and in the "*Methodist Discipline*" I learn that none can be members of the Church without being *baptized*. If he chooses to say that his Church has *no boundary, no wall, no restriction*, that those *out* of the Church have all the privileges of those *in* it, I am willing for it to have all the credit that such a defence will entitle it to. But I cannot recognize it as a *Church of Christ*. It may be a *society*, but hardly an *organization*: certainly not a regularly organized *Church*. *No Church of Christ would dare extend such privileges.*

There is not another point in the gentleman's addresses that needs to be referred to. He has advanced no new matter. And I am not permitted to introduce new matter in a closing address. I have, therefore, to address you upon those things already presented, if I address you at all. I am very much disposed to do that thing. And hence, painful and unpleasant as it seems to be to the gentleman, I must again recur to the views of Methodists with regard to communion. *He* does not like to be placed in *company*, even, of those who set themselves up as judges of other men's consciences.

Look at the consistency of the gentleman: a man wants to join his Church; "*he may be a very good sort of a fellow.*" I do not know just what he means by that expression. Does he mean that a good, kind-hearted, clever "*sort of a fellow*" can join his Church, though he

has *not been converted*? That he would receive such "a fellow" but for the objection of some member? If he claims that this man is a *Christian*—one who has been made a new creature in Christ Jesus, by spiritual regeneration, and yet refuses to permit him to become a member of his Church, simply upon the ground that he has some little peculiarity, he sets himself up as a judge of the most arbitrary character. He not only sits in judgment upon the man's *conscience*, but upon both *head* and *heart*.

The applicant "may be a very good sort of fellow," and a true believer in the Scriptural sense, and yet if he decides that he is "*a sort of queer genius, a singular sort of fellow*," one who does not agree with him in all *his* notions—does not agree to all *his* rules and articles of religion, the door of his Church is hermetically sealed or barred against him. Yet, *wonderful to tell!* the gentleman is perfectly *shocked* at the thought of being placed in *company even* with those who undertake to decide upon the qualifications of those whom they invite to partake with them of the most solemn rite of the Christian Church! If the gentleman claims that the man whom he refuses to receive into his Church is *not a Christian*, then by what right does he administer to him a *Christian ordinance*? Or carry an ordinance of *the Church* out of the Church, and give it to a man of the *world*? If he be an unregenerate man, by what authority do you give him the "children's bread?" What enjoyment can such a man have in partaking of this commemoration of the death of a risen Saviour? Will a stranger who gazes upon a portrait, the original of which he never knew, enjoy the pleasing associations

that cluster around it, as the son will who beholds in it the features of his own devoted father? The stranger may look upon it as a beautiful picture, and he may admire the artistic skill displayed in it; but there is nothing of *personal* interest in it to *him*. The father may have said to the son when presenting him this portrait, just before leaving this world, "This is my portrait. As often as you look upon this, think of me; of my love to you; my instructions, and my care." The affectionate son never beholds this portrait without having all these instructions revived in his memory.

This portrait—the Lord's Supper, in which we "show forth the Lord's death till he come," was given by Jesus Christ to *his* children upon the eve of his departure, and none but his children have a right to it, nor can any others enjoy it. But a man may be a child of God, and yet, if Mr. Coulling's views be correct, Methodists would refuse him the privilege of Church membership, because he is a little peculiar in his notions. Is there anything more *ludicrous* than the *wonderful sensibility* of the gentleman at the bare thought of being suspected of deciding other men's cases after this exposition of his views? "*No judge of other men's consciences!*" *Not he!* But a very nice judge of their *heads!* The gentleman says that my view of the "Methodist Discipline is the strangest sort of a thing he ever heard of since he was born!" Let us see if I have not given the correct view of it. This "Discipline" says, "*No person shall be admitted to the Lord's Supper among us who is guilty of any practice for which we would exclude a member of our Church.*" Now, for *what* will they exclude a member of their Church? This same disci-

pline declares in the most unequivocal language, that any member of their Church, (the gentleman says it is the same with both ministers and private members ;) *any* member of their Church who holds and disseminates either publicly or privately, doctrines contrary to their articles of religion, shall be dealt with as they deal with those guilty of gross immorality. How will they deal with those who are guilty of gross immorality? I suppose the gentleman will claim, from self-respect, that they exclude such from their fellowship. Now, bear in mind, that no man shall be invited to commune with them, who is guilty of any practice for which they would exclude a member; and if you can put two and two together and make four, you can put these together and see that no man who disseminates doctrines different from their "Articles of Religion" can be admitted to their communion, without a violation of their Discipline. *He cannot get out of that dilemma.* There is a wall surrounding him, which he will find himself unable to overleap.

Now, in conclusion, I have a few remarks to make with regard to the deductions proper to be made from these arguments. It has been clearly established that *baptism is a prerequisite to the Lord's Supper.* It has not been contended that each Church shall not determine for itself what baptism is. I do not undertake to determine that for Methodists, Presbyterians, or Episcopalians. They must settle that in their own minds, according to their own conscientious views of the Word of God. And, when they have settled, in the first place, that baptism is a prerequisite to the Lord's Supper, and then what constitutes baptism, I will never

complain of them for inviting all whom they recognize as baptized to partake with them. I suppose the brother's *great liberality, and wonderful charity* toward "*all the world and the rest of mankind,*" will at least cause him to extend to *me*, as he claims to be so much more charitable than I am, the *same privilege that I extend to all others*; and say that *Baptists* must, according to this principle, determine what *they* consider the Word of God to teach upon this subject. If *they* consider *baptism* a *prerequisite* to the Lord's Supper, *you* certainly will not *complain* of them. And when they decide from the Word of God that immersion is the only apostolic baptism, you cannot complain if they only invite all whom *they* recognize as *baptized* to partake with them of this ordinance. You surely will not have me believe that my Pedobaptist brethren desire me to go against *my conscientious convictions*, and invite those whom I *do not believe*, from all the light which the Word of God gives me upon the subject, *have been baptized*, while *they* claim the right to exercise *their* consciences, and rejoice that "*no man dares to molest them, or to make them afraid.*" *Where*, then, is there any foundation for charging us with *selfishness* or *bigotry*? Where is the ground upon which our Pedobaptist brethren can complain of the views entertained by Baptists upon this subject? If they are sustained by the Word of God—if Dr. Hibbard and Dr. Griffin are warranted by this authority in saying, that "*the Baptists are no more liable to the charge of close communion than others who stand upon the same principle — valid baptism—*and invite those whom they believe to have received valid baptism," which is all that the Baptists do, where is that of which

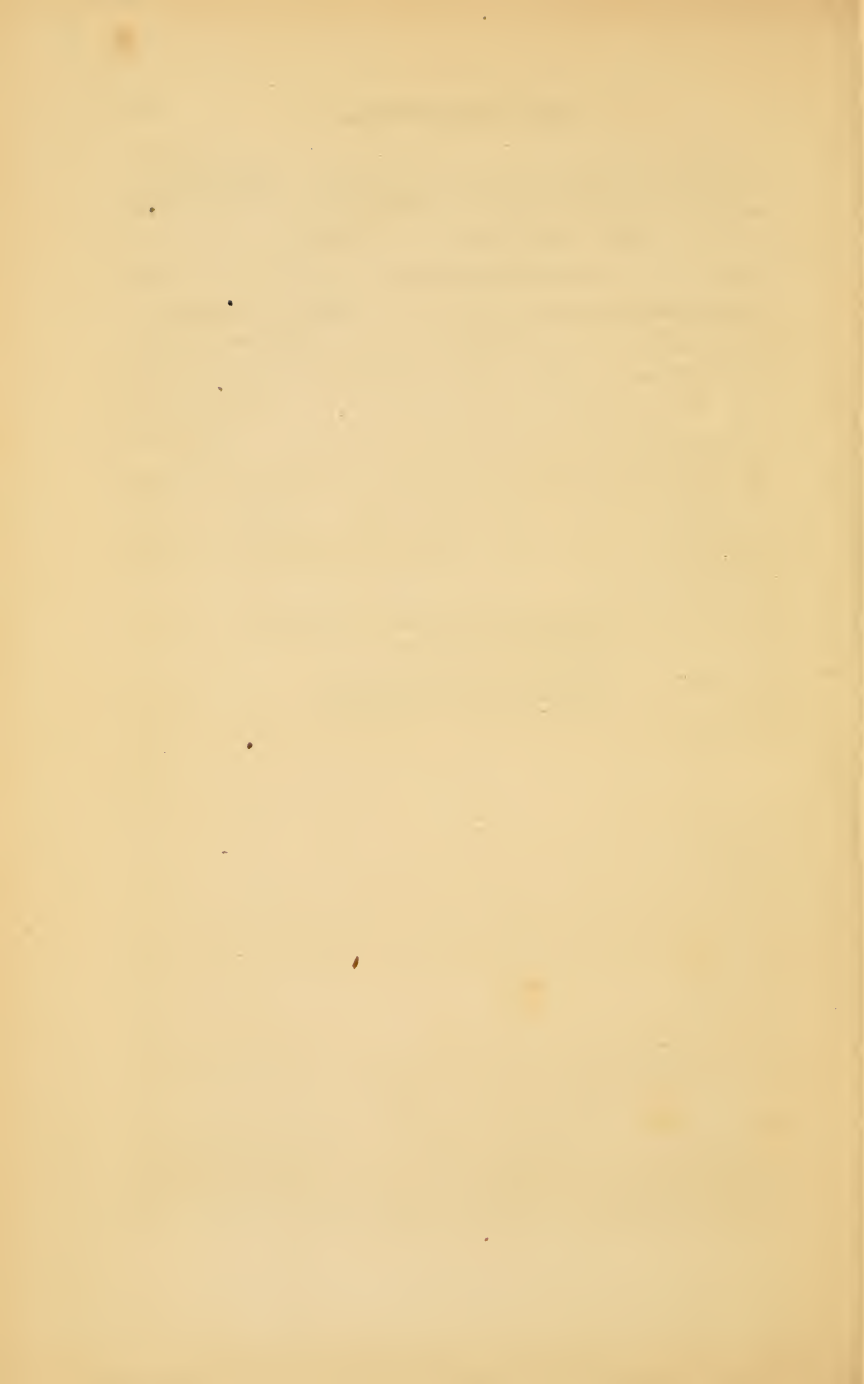
the gentleman "would be *disposed* to complain," if he were not *so forbearing that he will not even complain of this?*

I will not state to you what baptism is. That might be considered new matter. I need not indeed do so, as I declared our views upon this subject in a former discussion, and think I sustained them by the word of God. We *have* shown you *what baptism is*, and who are the proper *subjects* of baptism—who have the proper qualifications for receiving that ordinance. We have stated what we believe to be the *design* of the ordinance of baptism, as instituted by the great head of the Church, and I have now shown you that there is not a *shadow* of *proof* in the word of God—(though being upon the negative, I was not required to do this)—of authority to invite anybody to partake of the Lord's Supper *who has not received valid baptism*. A great cry has been made about the difference between John's baptism and Christian baptism. And the gentleman seems disturbed because I did not occupy a large portion of my time in replying to him. I told him in the commencement that whatever views he might take of *that* question, it did not touch the merits of the question before us in the least degree. I have aimed to present you an unbroken chain of argument, drawn from the word of God itself.

I now submit the whole of these questions to you. Though I differ from many present, and have endeavored, in the most unflinching manner, to advocate the doctrines that I believe the word of God to teach, I do not, for a moment, allow these differences of opinion to lessen my kind feelings for those who differ from me.

My great and earnest desire is, that we may all understand the truth as it is in Christ Jesus. And if I am mistaken, that I may, by all the light that can be shed upon it, be brought to understand it. If I am in error, I will thank any man who will shed light upon my path, and enable me to comprehend more clearly the truth in Jesus Christ. And I say to every man:—if you prize your religious enjoyments upon earth, if you desire the approbation of your Heavenly Father, and to enjoy the glories of the eternal world, strive to make your lives as the word of God would have them. *Strive to do the will of God.* Say from your heart, “Speak, Lord, thy servant heareth.” Let your motto be :

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